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JUNIATA ECHO

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A Request

We are anxious to receive from those who know the value of thought helps, a number of short pithy articles on educational matters, and especially relating to the good work going on at Juniata College. They need not be lengthy. We even prefer that they should not be so, but that they should contain the very best thoughts of the authors. Let not the thought be too much elaborated, but let the words and sentences be bristling with the burden of sincere earnest thinking to help others think along the same lines.

A Need Supplied.

Prof. J. A. Myers was requested, by the trustees, some time ago, to purchase apparatus for the college, and there have been several arrivals of philosophical and other apparatus for the use of the school, the result of his purchases. As the needs

of the students increase steps are taken to supply the need, and this policy will be followed at Juniata until her equipment will be equal to that of the best colleges of the country. Already the opportunities and advantages offered are far in advance of any other school in the land of equal age, that did not have an accumulation of wealth ready for its use, before its organization. Juniata College is a growth, a development in harmony with a growing need, from three to hundreds, and when young men and women are here, numbered by thousands, there will be no lack of equipment for their use in their special lines of study, or investigation. We say investigation advisedly, for we are led, irresistibly to the conclusion that education, when pursued along the proper lines, is rather an investigation of the matters to be learned, than an acquirement by loading the mind with facts, and theories, which, as the history of the world has proven, have to be unlearned by the actual experiences during the years of application. The work of the schools leads up to graduation—commencement—then the real education begins; the experiences and failures, the achievements and successes, are requirements along the lines of investigation, that lead a step in advance of the pressing throng. They who build experiences into their work will be better trained than they who store their minds with supposed facts, and the theories from which they are deduced, and go out to meet the bitter disappointments of their application in real living and active working.

Educational Helps.

Our students, in common with those from other schools, have not gone out properly impressed with the educational values of the means employed as helps to study. The study of text books alone does not afford a broad culture, nor open up properly the avenue to liberal training. These can, at the best, be considered in the light of "guide boards" to direct the development of thought, and the course of study. It is not only possible to become educated without the aid of text books, but it is a fact well established that some of the great scholars, in the different departments of human knowledge, have become more highly cultured and more broadly developed without the dependence on text books than others of equal ability who adhered to their help. If there were no text book helps would education cease? In our estimation that would mark an era of higher education, and broader training, than any that had preceded it. Then the more elaborate treatises on all subjects would be mastered, and close investigation stimulated that would lead away beyond the usual limits of attainment. Text book study is for the children in thought; but when a student breaks away from these and begins to consult the accumulated wealth on the library shelves, he will begin to measure his investigations away beyond text books or text book leading, into a realm of broad culture and elaborate training.

Thanksgiving Sermon.

It is always a pleasure to know of any distinction that comes to any of those associated with Juniata College as workers, and especially to those who entered the work at its beginning, in the earnestness of their younger energy, and added to

their resources as the needs of the work grew upon them; who kept abreast of those needs, and even ran ahead that they might lead the work. And see! They are all here, except those who were called from labor to rest, each active in the work of his department and broadening for more extended need. How we may grow if we will but lengthen our outreach, and so we must do to grow, for ruts usually lead to the mire.

There was a time even here when the preaching of a "Dunkard preacher" was supposed to be enduring only; but that too has changed, and the best sermons heard are thought out on "College hill," or by those who have grown there as God's need in His work has opened the way. It is admitted here that no better Thanksgiving sermon, that none so good and suited to the occasion has ever been preached here than that delivered by Eld. W. J. Swigart, Thursday, Nov. 26th. Its praises are voiced by those who know a good sermon and are broad enough to give proper credit. The *Huntingdon Globe* published the sermon in full, and says, "In the presence of a large and intelligent audience which filled the first M. E. church, Rev. W. J. Swigart of Juniata College, preached the following strong Thanksgiving sermon."

We regret that its length makes it impossible for us to give it entire. Prof. Swigart used the words "Let us come before His presence with thanksgiving." Ps. 95: 2.

He noted the authority of the civil proclamation as coming "with the very dictum of Jehovah Himself. The very prime element of thanksgiving is thankfulness, appreciation of the greatness and goodness of our God." He reviewed the thoughts of the year, of sadness or joy and said, "We do not need more blessings to complete our enjoyment, and

our good, and fill us with thanksgiving, so much as we need more appreciation of the blessings we already have." He first reviewed our national, temporal blessings and described the abundance that has filled our fields until the products actually break through the fence and mature by the roadside. In speaking of the corn crop he says: "If one continuous crib eight feet high and four feet wide could be imagined that would hold this it would engirdle the earth. It might start on the crest of the Rocky Mts., extend down the slope and across rivers and lakes, span the Mississippi basin, push up the Appalachian slopes and down again and across the Atlantic. Moving like an ancient glacier up and down the reliefs of Southern Europe, resting like Noah's Ark on Ararat, on like a great caravan leaving a permanent track across the arid plains. A messenger of mercy, it would wend its way through troubled Armenia, and, let us hope, subdue the blood-thirsty Turk. Like the great Chinese wall, it would (I think) amaze the Celestial Empire. It would plunge on like a living and permanent relief train through starving India. Then, like Leviathan, it would tread its way, as a floating, standing ship for nine thousand miles across the Pacific, push itself to the Golden Gate and up the mountain slopes to the beginning, and then it would have to double track for a while. On top of this could be piled a foot or two of space with the other cereals. Beneath it a gutter, two feet deep could be filled with potatoes and other vegetables. On either side of it might be rows of hooks like pegs in a hat rack on which could be hung hams of pork, sides of beef, shoulders of mutton, fowls and fish, sacks of flour and bundles of dainties. We have the timber to build this and the iron to construct it, the cotton and wool to furnish it. We have the

factories and mills to make it all; and, if it were really needed and practical, we have the genius and the skill, and the indomitable push to undertake it. We have all this in America, and could feed the world for a twelve-month. And yet, with all this people say we have nothing for which to give thanks, but complain of over-production and hard times."

He then, in an elaborate manner discussed our "political and civil institutions," and the pacific result of the late hotly contested election, in which seventy millions of people were engaged—"And even the turbulent waters and the heroic winds; yea even the excited people obey him, and settle down with peaceful and submissive quietude under the star vigils of God's love and care."

Our "religious liberties," were contrasted with the fanatical intolerance of but a few centuries ago and the persecutions of that time. "Think of this presecution also in the light of the proclamation of our Chief Magistrate, which calls us together to-day, sealed with the great seal of the greatest nation on our planet." "The prime purpose of Thanksgiving is to give thanks to Almighty God, and I want to emphasize as a chief thought of my discourse to-day that among the chief subjects for thanksgiving is the fact we have a Thanksgiving."

Our "family and industrial blessings," and calamities withheld received his attention at length. "After all, the truest life is the home and family life, the individual life. Next to the religion of Jesus Christ itself there is no other thing on which our happiness and good in this life so much depend, as on our homes, the one true refuge for man in this world, instituted by God, and sanctified as the one fit type of Heaven."

He argued that the perpetuation of

our government depends more on the observance of the golden rule.—“As ye would that man should do to you do ye even so to them,” than upon any political issue of the time. And he discussed this view under the three heads of “Furnishing employment to our Citizens,” “Patriotism” and “The Home Teaching of the Bible.” Under the first he made a strong plea for an “honest opportunity for every citizen” of the nation to earn an honest living, condemning the “tramp curse” as demoralizing and leading to crime and pauperism. His ideas of “Patriotism” are of the Christian order. “The truest patriotism we can teach is a ready submissiveness to righteous civil law, and a belief in a Supreme God, and the full inspiration of the Scriptures, which constitute the greatest safeguard our nation can have and on which its very life depends. “Communism is the madness of idleness at the success of industry. Communism and anarchism are the worst forms of treason, and I repeat are the great menace to our land. And communism and anarchism are the legitimate and natural offspring of skepticism and infidelity.” The discussion of the third head was an eloquent appeal for sincere devoted work in Bible Study, Sunday school teaching, in “a learned and earnest ministry, prayer meetings, young peoples’ meetings,” and he was not forgetful of parental training and the power of private Christian example in daily living, “If our homes are kept pure and the church active, our nation will prosper.”

He urges that “to make our own living and push something to success in this life; to work out our own salvation through Him that worketh within us ought to be esteemed the highest privilege accorded to a creature in the universe of God.”

EDUCATION AN ELEMENT IN COMPLETE LIVING.

M. G. BRUMBBUGH, PH. D.

This is an age of inquiry. Men are standing under the stars and challenging the multiform world for an account of itself. We must know. Implanted in every soul is the vague wonder spirit which under the countless transformations of thought is regenerated in the conscious spirit, able to give report of things, of self, and even in part of God. Shall man live in shadows? Shall his soul starve? Shall his spirit slumber? The old pastor of a rural church was accustomed to close his sermons by pointing in turn to each member of the congregation saying, “Do you and you and you and you love God?” Educated experience points a finger, too, saying, “Do you and you and you, my readers, desire to know, to grow, to be men and women of full stature?” The Christian college is your safe retreat. This is the answer to the soul’s thirst and the creator of higher spiritual yearning, such as shall be satisfied only in living for God and fellow-man. Education under christian influences leads to philanthropic living.

We live in a commercial age. Does it pay? We are not patient pupils even in this phase of life. It does pay, even in a commercial sense, to be educated. A man who earns \$1200 by his brain in a year has a \$20,000 capital of increasing value and absolutely free from market fluctuations. But no man has ever yet been so foolish as to estimate in money the value of a mother’s love, a father’s solicitude, a friend’s devotion, a child’s trust, a soul’s sunshine. These are priceless. These are treasures akin to God’s—gifts above man’s estimates. So

is education. We should consider it, as an element of spiritual power, a divine development, assisted by human agencies.

The world needs scholars. There is an absolute scarcity of good intellect. It is of such great value and is so essential to refined successes in life that no young man or woman should think of beginning a career without all the education he or she is capable of attaining. Do not allow any consideration to stand in the way. Remember that every day in school makes other and should make better every day lived thereafter. The sowing of today in intellectual fields means harvest forever. If you cannot see your way clear to enter your favorite college write its management for assistance. You need help. Ask for it. Be brave, honest, heroic. Do not allow the sun to go down on your indecision or on your indifference.

How much broader, richer, deeper, happier, better your life might be! Education intensifies life, helps one to live a century in a decade, lengthens by miracle-lengths the shortening span of life, and aids the soul to climb on enlightened experiences to the sky. It is man's emancipation, fitting him for holiest offices and higher experiences. *Will you go to college now?*

THE MAKING OF POSTAGE STAMPS.

MARCUS.

All the postage and revenue stamps of the United States are made by the Bureau of Engraving and Printing at Washington, D. C., and at considerably less cost than under the former contracts with private firms. Very few persons, comparatively, have seen the process as it is necessary for the visitor to be well introduced and to receive a special permit be-

fore the desired privilege is secured.

Skilled engravers complete a die or roll of steel showing a perfected postage stamp of the required denomination. This die is hardened, placed in a delicately poised but heavy machine, and carefully rolled to and fro over a plate of soft steel large enough to contain from 200 to 400 impressions of stamps. This plate is numbered and next hardened and polished until ready for use in the hand presses.

The paper now used shows in watermark the letters U. S. P. S. vertically and horizontally. You can see a letter upon each stamp when holding it up to the light. The sheets of paper are carefully counted and recounted before, during, and after the printing, and every scrap of paper and every bit of engraving must be returned to the custodian before a single person in the great Bureau can leave the building. The sheets are wetted and deftly placed on a moving plate of steel which contains 400 dies of stamps for one and two cent denominations, and 200 for higher values. Two such plates to a press are in continuous motion under a movable cloth-covered polisher and inker, while the quick final polish is given by rapid strokes from both the hands of a rapid man who draws them for cleansing over an apron and over a large piece of chalk at his left side. Quick eyes and dexterous movements are required of each man and woman at each machine. The printed sheets are dried, flattened under hydraulic presses, and examined. They are recounted and fed into an automatic gumming machine the width of the widest sheet. From this extends an endless belt over hot pipes, and through a boxlike enclosure, across a long room. Here each sheet is automatically released from the clamps and piled into great stacks of crooked but valuable paper. After careful examina-

tion and recounting of the perfect sheets at each stage of the process, they are flattened and seasoned so as to prevent sticking together. In another great room the sheets are fed singly to the perforating rolls which makes the holes by which we separate the stamps. The sheets are fed lengthwise and crosswise of the sheet, when 400 stamps per sheet, and crosswise when 200 per sheet. The fragmentary sheets now contain 100 stamps each. After a series of careful examination for defects, countings and recountings they are stored in great vaults and, as needed, packed and registered to postmasters, throughout the United States.

Stamped envelopes and postal cards are made under contract in New England.

GREEK CHARACTERISTICS.

Accustomed, as we are, to look with wonder and admiration upon the men and deeds of ancient times, there are yet few occasions when we think of the particulars of a national life which contributed to their greatness. Perhaps this is partly due to the fact that poetry and history both present a sort of hero life—the statesman in the senate, the general on the battle field—and we cannot follow the actors to their homes nor know them there. There are, however, traits of character which mark the Greek genius and ones which must have been universal in order to leave such definite impression upon literature.

First, to look at the position of children. The manner in which Spartan children were reared is often referred to, but Sparta cannot be taken as representative of Greece in this respect. Youths were considered worthy of but slight attention, and little provision was made for their education. One philosopher suggested that each small child should

have three slaves to suppress his cries and keep him out of the way of others, but it is likely that this philosopher was a bachelor and his opinion cannot be representative of a general feeling. For the sons of the wealthiest classes private schools were provided and in them customs originated which are still observed in our time. There were examinations with prizes, "show days" when public exercises were given in the presence of parents and friends, and prize essays were published, i. e. engrossed on stone tablets. These preliminary years must have had little interest for the active boy, but he soon came to a position which brought him into prominence and which gave him an opportunity to show forth his worth. To become a member of a gymnasium was to share in the pomp of religious ceremonies and to belong to an important corporation of the citizens. These youths had a special dress. They had a section of the theater reserved for them, and had their clubs for social life. At first the instruction given was mostly physical, when the whole day was spent in exercise or in leisure in the shades of the garden. Later the study of Rhetoric, which was the foundation of Greek oratory, was made a prominent feature of the course, and then followed the predominance of Philosophy and of Music in its widest sense. The change from Rhetoric to Philosophy was not made without great opposition, but those philosophers who cared for the esteem of the young nobles or who were ambitious placed their schools close to the gymnasia and by their discussions drew to themselves an influential following. This meant the weakening of the powers of eloquence, and while the number of the orators decreased, it must not be thought that their influence was wholly lost. The power of elegant speech was never lost, for a re-

presentative audience would listen to beautiful language as to music, and it was considered a pleasure to criticise the subtleties of expression and to be on the guard against any surprises which might unduly enthuse the crowd. But it must be mentioned that the change to theatrical and musical entertainments was one of the earliest signs of Grecian decay.

In connection with the education of boys there is a striking feature of society—"the peculiar delight felt by the Greeks in the society of handsome youths, and the attachments of this kind which were common all through historical Greece." The infusion of heroism and the development of unselfish friendships were the motives directing those who sought such associations, and so a part of a youth's highest education was based upon these romantic attachments. These friendships when pure were safeguards against many of the evils of the time; but our reason and sense of propriety object to the great extent to which these alliances were carried, especially when used for evil purposes as was the case sometimes. Parents were very careful about the kind of teachers employed, as is shown by the fate of Socrates, and their suspicions were sometimes with cause. The sceptical inquiry and intellectual keenness turned the youths from the old religions to politics, and the immediate followers of Socrates became daring, unprincipled men, with the exception of Plato, Xenophon and a few others; and so while the gain to the world from Socrates' dialogues has been very great, the damage to his time was grave. The same was true of others who used this social privilege as a means to spread their influence or to accomplish some doubtful measure of government. For many there was no serious object in life. Menander and his followers spent their

early years in debauchery and their later years in sentimental reflections and regrets. The modern ideal of life and conduct must not be applied too severely for they were not so business-like as we are, and things by us consigned to the luxurious or to a trained class of specialists were common attainments. A Grecian entertainer, whether statesman or general, was expected to take a prominent part in the exercise of the festive arts which then animated society.

The position of woman in Greek society is disappointing to the student who looks for a high ideal among the Greeks, and it reveals a disposition quite at variance with their many noble traits. The Greeks had no compassion for the weak; they were ruled by the law of force and not of right. In the home the woman was not "queen" and while the husband preserved an unnatural, dignified manner towards her, she was not entrusted with any important duties and she never attained the position or character of a Roman matron. That the law of might was ruling is shown by the way in which those were regarded who came under its power. The changes of fortune to which the classic Helen was subjected did not disgrace her. It was "misfortune" and nothing more was said of any woman who suffered such troubles.

To account for some Grecian traits reference must be made to a pleasure in living, a joy in existence, which was almost universal. They seized life in its wholeness and drew from it a full measure of rational delight. Well developed bodies and keen intellects mark the Greeks as a race, and omitting the physical, some of the higher principles are revealed which have been handed down as a noble heritage. A love of knowledge for its own sake first developed among them. There was the rare combination

of science and art, of reason and imagination. Nothing was too insignificant or too familiar to awaken a response in their sensitive hearts and this application of a clear intellect to every domain of life was no small service rendered to the world.

In contrast with the Eastern idea of united government is the Greek sense of personality. No tyrannies were congenial to the Greek soil. They came by consent of the people who were willing subjects, granting limited prerogatives. The Grecian idea of a free man did not imply freedom from restraint. They did not solve the question of national government vs individual rights, but they recognized it, and displayed a power of adjustment and flexibility to the needs of their time.

No sketch of Grecian character would be complete without a glimpse at the way in which they united thought and action. Reason was a formative power, finding its completion in conquest. Greek thought did not spend itself in barren effort. Wisdom and heroism, elsewhere found apart, were one. Pallas, the goddess of war, was also the goddess of counsel.

NOTES AND PERSONALS.

Calvin Davis, student of last spring, is studying medicine in Philadelphia. He spent a few hours with us lately.

The mother of Miss Irene Kurtz, our teacher in instrumental music, having spent some time visiting in the college has returned to her home in Ohio.

Dr. G. W. A. Lyon has been elected critic and trainer for the Wahneeta Society. We will be expecting some improvements now, and already we have some reason to believe that we shall not be disappointed in our hopes.

Provost C. C. Harrison, of the University of Pennsylvania has consented to spend a day at Juniata with President Brumbaugh early in May.

D. B. Showalter, '88, has just been elected President of the State Teachers' Association, of Louisiana, and will have the honor of presiding in New Orleans.

H. A. Jackson, a brother of Theodore of this school, and a graduate of the East Stroudsburg State Normal, spent a few days with us recently. He is teaching in Luzerne county.

Mr. Oscar R. Myers, a graduate of Mt. Morris College, and at present a student in the Ann Arbor University of Michigan, spent a few days with us during the first week of the term.

J. Allan Myers, '87 and Chalice W. Baker, '91 visited us during the opening days of the Winter term. They are still pursuing their work along special lines, at the University of Pennsylvania.

Prof. J. A. Myers has purchased a fine equipment for the physical laboratory. Apparatus is arriving constantly. A set of lenses will be imported from Germany in time for the Spring term.

President Brumbaugh is having some fine engravings of the choicest scenery at "The Forge" made in Philadelphia and the ECHO may be able to offer as a supplement one or more of these art treasures.

Quite an interesting letter was received by the Wahneeta Society and read in one of its meetings, from M. T. Moomaw, who is still in England. The letter was especially full of the minor details of life among the people into whose towns and homes he has gone. We will welcome him gladly on his return.

The Bible School has opened. We feared that the number would be very small this year, but quite a number have already come in, and more are now expected. The doctrinal talks by Brother Sell are now in progress.

Skating under the direct supervision of the Faculty seems to be the chief form of pleasure and physical exercise at this time. No skating on the dam is permitted to students, so every precaution is carefully taken to prevent accidents.

Harry D. Metzgar, '96, has embarked in a journalistic enterprise, having resigned his school in Bedford county to take charge of the *Advocate and Herald* of Salemville in the same county. Harvey S. Repogle, '96 takes the place left vacant by Mr. Metzgar.

Prof. Ed. A. Browning, principal of the Cumberland schools, Maryland, paid us a short visit recently. Prof. Browning was one of the teachers who attended the Pennsylvania Summer School, held at Juniata College, last year, and while here made many warm friends.

Prof. I. K. Bechtel, paid a short visit to his friends at Juniata recently. He was a student here in the '80's, and was for ten years one of the substantial factors of Iron City Business college. He is now connected with the New York National Building and Loan Association.

Misses Lettie and Vinnie Shuss were called home on Friday to attend the funeral of their cousin John Forney, of Snake Spring Valley. Mr. Forney's sad death was caused by accident. While grooming his horses on the morning of Jan. 12, he was kicked in the face. He was found unconscious, and died at noon Jan. 14, without regaining consciousness.

We already miss the accustomed face of our esteemed friend and brother, Elder Oller of Waynesboro, who has attended all of the Bible Terms held thus far at Juniata, but who will not be with us this time on account of illness. We sincerely hope that he may soon recover.

Mrs. E. C. Summers, widow of the late Col. E. C. Summers, the local authority on colonial and Indian history of the Juniata valley, has kindly consented to place in the library the fragment of the original Standing Stone, in her possession. For this most valuable historic contribution we are all exceedingly grateful.

The close of last term was marked by a very old-fashioned yet very enjoyable sociable, in which nothing but talking on retrospects and prospects was in order. The card given by the Vice President as a souvenir of the term was certainly very neat, and everyone seemed to appreciate the kindly remembrance.

Charles C. Ellis has just returned from an extended swing around the circle in Somerset County. He preached three sermons and held two educational meetings on this trip. Charles is capable of quite a good deal, in spite of the weather among the hills of Somerset; and what is more he always meets his audience with telling effect.

The first term of '97 has opened most satisfactorily. The dining-room is almost crowded, there being many more boarding students than ever before in a winter term. Vigorous work is being done by some students along special lines, but most are entering the regular courses. The development of our higher courses is shown in the additional number of students in the classics and in the sciences. Only two of last year's students have not returned.

George H. Irvin, '94 spent his holidays in Huntingdon county, Pa. We were glad to meet him again and to hear of his success in teaching. He thinks that things have changed about the old school-house since he was here as a student. Well they have, and yet the spirit of the fathers still pervades the new people and the new place. May it ever be so!

Dr. M. G. Brumbaugh is here as per announcement. His lecture course has opened, and large numbers are attending his classes. Although he heard of the book-donation only twelve hours before the time, yet he came into chapel with his splendid Temple edition of Shakespeare in forty volumes, and laid it on the stand as his contribution to the cause in which he is so much interested.

Silas S. Blough, '93, asks for a copy of Prof. Swigart's Thanksgiving sermon, and says he has just recovered from a five weeks' illness. He writes that his brother, E. E. Blough, who took Junior here in '94, has just returned from Manassas, Virginia, with his bride. The ECHO desires, if not too late, to join in the hearty well-wishings of all Juniatiens, for the happiness of these young people.

We were recently made happy on receipt of a letter from our friend, W. I. N. Cox, a Business graduate of '93. He informs us that he has a very desirable position with Pullman's Palace Car Company, Pullman, Ill. He has a warm interest in Juniata and says, "I shall always consider your College as having been a great help to me." Mr. Cox is a bright young man and an energetic worker, and we predict for him a prosperous future.

William W. Cupp, '90, is interesting himself in the development of a strong Juniata sentiment in Somerset county,

and we wish him abundant success in so laudable an effort. To cultivate sentiment favorable to a school as good and safe as Juniata College, is engaging in a good work, which will bring its reward in the consciousness of having performed a duty for others that will make their lives happier and more fruitful of good.

A letter from Charles O. Beery, '96, speaks very encouragingly of the southland. Charles keeps closely in touch with his *Alma Mater* by inquiring of his former teachers concerning text-books, methods, and other educational matters. There is no reason why one's graduation should mean the breaking of all ties which formerly bound him to the school from which he was graduated. Indeed, the old ties should not only bind more closely, but new ones should be taken on.

As the first year of the Echo's new existence has closed and the second is just beginning, we are receiving an encouraging number of complimentary letters from our friends and subscribers. They also order the paper for another year. We are not only appreciative of these kind words, but we hereupon resolve to make the paper altogether worthy of them. Remember that we still solicit the expression of your thought in our columns.

The list of post-graduate students has been increased by the return of Frank L. Myers, '94, of Johnstown. How eagerly do we await the day when our halls will be busy with large classes of students in the Scientific and Classical courses! Every post-graduate, returning, means one more step toward the grand consummation. Meanwhile our institution is gradually taking on collegiate orders. Here's to the health and prosperity of the "College on the hill."

The wedding of Miss Gertrude Myers, a former student of Juniata, and Mr. S. Edward McKee was the matrimonial event of Shirleysburg for the month of January. Among the one hundred and forty guests present, were Mabel Snaveley and Howard Myers from the College. Professor Swigart officiated, and Miss Snaveley played the wedding march. A great number of handsome and valuable presents was received. The bride and groom will commence house keeping in the coming spring, on a farm near Shirleysburg.

A number of our active Christian workers have continued, during several years, to assist the colored people of Huntingdon with their Sunday-school and church services. The enthusiasm seems to be growing this year, and the number of attendants has also increased. William C. Hanawalt, John M. Pittenger, Hervey Keim, Elizabeth Rosenberger, and Zelda Hartzel, have been very faithful during this year in their assistance to these appreciative people. This is real home-missionary work; and the opportunity for like effort may be found in almost any town or community.

Emerson B. Swayne who was a student away back in 1878, during the experimental stage of the work that led up to the establishing of Juniata College, recently secured an appointment in the U. S. Government Printing Office at Washington. He was at one time a part of the working force of "The Pilgrim" here, and for a number of years followed his chosen calling at Harrisburg Pa. where he took the Civil Service examination, and received his present position. The training young men and women receive at Juniata College fits them for any position in life to which they may aspire under their attainments. Attend Juniata

College! Every dollar so invested will bring abundant returns.

With deep feelings of sympathy we record the death of Mr. George William Lyon, father of our esteemed Doctor G. W. A. Lyon. Having retired from business some years ago, he was living in retirement at Satsuma Heights, Florida, where he died on December 29, 1896. The body was brought to the old hometown, Covington, Ky., and was buried in the family lot. Mr. Lyon was an elderly gentleman, being past his three score years and ten; and his death, caused by heart-failure, came very unexpectedly, as he had been a very active man.

We anticipated the death of the old year, and we think that we had a right to do so; for had not eighteen hundred and ninety-five years already died and been buried with our fathers in the tombs of the past? So we a few of the mourners of earth, gathered around the death-bed of ninety-six; and with solemn words of prayer for forgiveness, of resolutions for repentance, and of exhortation to a life of truer nobility, we expressed our sorrow for the wasted opportunities which this kind old friend had brought to us. We smoothed out the wrinkles fast forming on her aged brow, and inwardly resolved to treat the younger year, coming all too late for the death of her sister, with greater respect and reverence.

The book-donation which was proposed in the Echo two months ago goes into the history of the college, as a success. On January 21st the students, teachers, trustees, and friends of Juniata brought their gifts and stacked them on and around the chapel pulpit, to the number of one hundred and twenty-six volumes. Then Professor Saylor, our faithful librarian, arose, and, in behalf of all the interests of the institution accepted the books and

expressed sincere thanks for this beautiful evidence of our attachment to the cause of education at Juniata College. Many valuable works have been secured to the library in this donation, the subjects of history, poetry, fiction, science, and ethics,—all being found among the titles. We feel like proposing such an event for every school year. Let us have it.

Dr. ——— Holmes of Chicago, who has traveled extensively as an evangelist, attended the chapel exercises recently, and spoke a few words, burning with the enthusiasm of one who is on fire with religious zeal. He was a student under the direct teaching of both Faraday and Tyndall; and we were glad for the lesson which he drew from the lives of these illustrious scientists, Faraday was an earnest warm-hearted christian; while Tyndall was cold and skeptical. The teaching of Faraday was consequently full of love and interest for both his subject and his student, while that of Tyndall was full of love and interest only for his subject. There are lessons of life and of love in every subject of science and history, if the teacher but have the spirit of Christ back of his teaching.

On Saturday evening, January 2nd, we were permitted to enjoy that which is always a treat, a talk by Professor F. H. Greene, late of our college Faculty, and now of the West Chester Normal. The announcement of this lecture came to us in a favorite expression of our Vice President, "All things come to those who wait," showing with what faith he had been awaiting the time when his friend would fulfill his promise to talk to the boys and girls of Juniata. We are glad that the acquaintances which our teachers have formed bring to us such rich returns. Professor Greene took for his

theme, "Three Questions: Who are you? What are you worth? What do you know?" Around these queries he wound the most beautiful and elevating exhortations to a life of respect for parentage, of hunger for the best and purest thought, and of true worth in character, to which it has ever been our privilege to listen. We welcome him to our homes and our halls now and always.

President Brumbaugh is a very busy man. The week preceding Christmas he attended seven institutes, made nineteen addresses at Greensburg, Uniontown, Pittsburg, Allegheny, Mt. Holly, N. J., Camden and Salem, and traveled 1,836 miles, spending five nights on the railroad. He opened the week's work by preaching in the College Chapel, and the following week delivered nine addresses at Bellefonte and Bedford. He has also lectured since the opening of the school year to large audiences of teachers in Allegheny county, Lancaster city, Harrisburg, Huntingdon, Lancaster county, Juniata College, Lewistown, Ebensburg, West Chester, Doylestown, Pottstown, Atlantic City, Trenton, Patterson, Jersey City, Hackensack, Philadelphia, Cleveland, and the State Associations of Kentucky and New Jersey, and the National Association at Buffalo, N. Y. In all he has delivered 132 lectures, preached 13 sermons, and met his classes regularly in the University of Pennsylvania and kept himself in touch with Juniata. He has also been obliged to refuse more engagements than he has accepted. There is need of prepared men to share this burden. Who will willingly and resolutely enter Juniata College and stick to the work until he is equipped to assist an over-burdened man?

It is not detracting in the least from the glory of the past, when we say that without any recorded exception the entertainment given by the Seniors at their late reception was the most elaborate affair in the annals of Juniata's social life. The sociables of the past have been very successful, but this was the climax of excellence. The literary treat preceding the special exercise of the evening was very pleasing, and well becomed the dignity of Seniors. The study of a penny from twenty-four points was surely a test of our ability to put together related ideas and to appreciate the nice points of punning. But, the Juniata College Restaurant! What a scene of festivity was presented as one opened the doors of our spacious reading-room, to find it decorated with arches of pine interspersed with candles; while the floor was covered with tables, at which, when once seated, one was immediately surprised by the appearance of white-turbaned waiters, in white aprons, with their menu cards! The master of ceremonies then announced a choice of articles from a list of eight mysteriously named dishes. Upon making our selection, we were soon furnished with the tangible translations; meanwhile the orchestra and mirth of the feasters were commingled in a conglomeration of mixed melodies, strangely pleasing. Returning to the tastefully arranged rooms on the upper floor we engaged ourselves in conversation and merry-making, until the announcement was made that Edward Nininger had been successful in winning the prize which had been offered to the person who would make the most points in the contest over a "Penny for your thoughts." We then bade adieu to our Senior friends and walked out into the night, leaving the place of our happy meeting, for the more serious duties which awaited us in the coming week.

LITERARY SOCIETY NOTES.

ORIENTAL.

JOHN M. PITTENGER, Correspondent.

Dear Orientals, out in the field of life, whatever your occupation or calling, we send you hearty greetings for the New Year. The dear old home on the Juniata still stands and your brothers and sisters here are making an humble but earnest effort to maintain, and, if possible raise higher the standard you raised in the days which have passed. We cannot know fully how much you have done for us while you were here and labored for the cause in which our hands and heads and hearts are now engaged. We tender you our thanks as but a partial appreciation of what you have done for our welfare and ask an interest in your prayer for the success of our labors that we may leave to our successors a boon as pure and useful as that received by us. Could you not write us a letter and tell us what you are doing and what the Oriental Society has done for you?

We submit you the only public programme rendered by the Society thus far in the present year. Recitation "Lessons on Cookery," Miss Clara Sanders; Oration, "Vortices," F. A. Whittaker; Duet, Misses Rosenberger and Rohrer; Recitation, "No Saloons up there," Miss Sara Exmoyer; Oriental Star, Miss Viola Workman; Declamation, "Courting Nowadays," M. E. Reifsnyder; Solo, "The Church Across The Way," I. B. Book; Recitation, Miss Katie Morgan; Medley, Prof. J. C. Reiff. We do nothing more than pay a just compliment to the persons who participated in this programme, by saying that they did excellently in their work.

Here are some questions for you to ponder over: Did you make any resolu-

tions at the beginning of this year? Have you been successful in carrying out those resolutions so far? If not, why not?

What is the space of time which you call "this year" going to do for the uplifting of yourself and those over whom you have a greater or less amount of control and influence?

Are you looking for a crisis or for some crises to come into your life this year? If so will you be ready and able to meet them?

We are glad to record the names of those who have lately joined our ranks: Misses Laura Longanecker and Kate McCall; Messrs. Geo. D. Grossnickel, Lewis Hostetler, E. W. Hoffman, C. B. Boyd, C. R. Arnold, Granville Moyer, H. R. Grossnickel, and W. C. Detrick. We welcome them into our midst and know you will be glad to hear that our numbers are increasing.

Symposium: What should be the result of our education?

If it be a true one, you will appear at ease in any kind of society; you will be able and willing to help wheresoever you are called upon to do so; you will show a kindly feeling for every living creature and a love for fellow-man.—ELIZABETH ROSENBERGER.

Education ought to raise us from our natural or sensuous lives, governed by instinct, to moral lives governed by reason. Education ought to change our original natures to ideal natures, or the highest development of the possibilities of what we may be.—D. C. REBER.

Education should develop the powers of man so systematically, that the mental work and physical attainments would blend into a perfect culmination of humanity. It should make us capable both to do, and to be.—W. C. HANAWALT.

WAHNEETA.

J. OMAR GOOD, Correspondent.

Some of the members of our society have responded to the question, "What is your ideal of an education," and we present their answers in the following symposium.

The primal ideal of true education is a noble character; the only product, a manly man or a womanly woman.—J. LLOYD HARTMAN.

In the full development of all our powers or faculties we reach the intended standard and are then fully equipped for not only this life but for the life that is to be.—LIDA JOHNSON.

In education a change is sought to be made in thy mental nature; but this alone is inadequate, for he only who has a harmonious development of all his powers can be said to have an ideal education.—JOSEPH S. STEVENSON.

The ideal education for woman is that which best fits her for the sphere in which she shall move, and which will endow her with all the graces that adorn true womanhood.—ESTHER FULLER.

Education should, not only develop the mental powers and store the mind with useful knowledge; but it should also inspire pure and lofty motives, suppress evil passions, inculcate principles of strict morality, and fill the soul with strong religious sentiment.—J. B. EMMERT.

Education has for its ideal the perfection of man's nature, for the highest well-being and happiness of himself and fellows.—J. OMAR GOOD.

The ideal in Education is a myth; the nearest it is ever reached is when the individual learns where his knowledge ends and his ignorance begins; and to comprehend, if possible, the extent of each.—HOWARD MYERS.

This announcement number of the ECHO will be sent to many who are not subscribers, in the hope that it may turn them to Juniata College to enjoy its benefits and advantages, and also, that they may be induced to subscribe and become interested in the work here.

The Pennsylvania Summer School will again use the excellent facilities of Juniata for its session in '97. The high professional character of the work will be maintained. The faculty will be increased by the addition of Miss Sarah L. Arnold, Prof. A. J. Cantvoort, Supt. J. M. Berkey, Dr. S. C. Schmucker, and Supts. Schaffer and Larson of Pennsylvania and Ohio, respectively.

As we enter upon the new year and volume with this number, our Business Manager asks that renewals be sent in as promptly as possible. These small amounts are needed to enable him to meet the necessary outlay. With each renewal endeavor to send us a new subscriber. Our list should be much more than doubled. Those who delay may not be able to secure complete sets as the number printed is very little in excess of the list of subscribers.

Col. R. H. Thomas, of Mechanicsburg, the efficient Secretary and Treasurer of the Pennsylvania Editorial Association, is an applicant for the position of Public Printer under the McKinley administration. The editor of the ECHO desires to join Col. Thomas' friends in their advocacy of his candidacy, feeling assured that with the clear judgment and constant devotion to business always shown by Mr. Thomas, the position would be filled with credit, integrity and ability. No better selection could be made for this important position; and he would take into the office the ripe experience of many years of service in the business.

JUNIATA COLLEGE FACULTY.

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Philosophy and Pedagogy.

I. HARVEY BRUMBAUGH,
Vice President,
Greek and Latin.

J. H. BRUMBAUGH,
Psychology, Methods of Instruction, History.

W. J. SWIGART,
Elocution, Evidences of Christianity, Exegesis.

JOSEPH E. SAYLOR,
Mathematics and Astronomy.

S. B. HECKMAN,
Modern Languages, Literature, Rhetoric.

G. W. A. LYON,
Latin and English.

J. ALLAN MYERS,
Natural Sciences.

DAVID EMMERT,
Botany, Drawing, Painting.

WM. BEERY,
Vocal Music, Harmony, Voice Culture.

MISS IRENE F. KURTZ,
Instrumental Music.

CHARLES CALVERT ELLIS,
English Grammar.

JOHN CASSEL REIFF,
English Grammar and Orthography.

DANIEL C. REBER,
Assistant in Mathematics.

CARMAN COVER JOHNSON,
Geography.

G. W. SNAVELY,
Principal of Business Department.

MISS ELLA ARNOLD,
Stenography and Typewriting.

ELD. H. B. BRUMBAUGH,
Dean of Bible Department.

J. B. BRUMBAUGH,
Life of Christ and Exegesis.

A. B. BRUMBAUGH, M. D.,
Lecturer on Hygiene.

ANNOUNCEMENT.

Juniata College was organized April 19, 1876, and in the short period of its development has gained a definite and widely recognized position in educational circles. Its history has been one of steady growth in numbers and influence, due to the high standard of its work. The preparation given to young men and women for the active duties of life has been efficient, and it will be made increasingly helpful as new features may be introduced into the curriculum.

The college offers instruction in the following departments: Business, Music, Bible, Preparatory and Classical. Each department is thoroughly organized and the instruction is given by teachers selected because of their adaptation and preparation for their several lines of work.

The Business Course includes the theoretical and practical training which is demanded in business life to-day. Stenography and Type Writing may be taken separately or as supplementary to this course.

The work in Instrumental Music embraces a study of the classical composers, as well as more elementary work for beginners. Chorus singing, voice culture, harmony and composition are taught in a systematic manner in the vocal department.

The recognition of the Bible as the Word of God and as a standard of belief and conduct has always been prominent in the minds of the promoters of this institution. Therefore Bible study is emphasized in its instruction, and there are regular courses in New Testament Greek, Bible Geography, History, Analysis and Interpretation. This department of the college is also made prominent by a special Bible term of four weeks during each winter term. During this period, in addition to the regular courses, there are classes in methods of instruction for religious endeavor and general lectures on selected books or characters of the Bible.

In the past the Normal English or Preparatory Course has been the one most liberally patronized, and its worth is attested by the success of its graduates. It is essentially a thorough study of the English branches, adapted to professional work in secondary schools. It includes an introduction to Latin and German and to the

field of natural science. The work in pedagogy is on broad lines and the latest developments in the theory and practice of teaching are given in the class room and by public lectures.

The Classical Course is of a high standard and its work has been recognized by the State, and Juniata is a member of the "College Council of the State of Pennsylvania." Graduates of the Classical course will therefore receive, without examination, a life certificate entitling them to teach in any public school of the State. Graduates will also be admitted without examination into the graduate departments of the American Universities. This course is attracting students because of the nature of the work, and the low rate at which its advantages are offered. The need for this more advanced course of instruction is becoming widely recognized, and Juniata College is now prepared to carry on this department at the same high standard which has marked its other work.

The efficiency of these different departments is largely increased by the Library which contains books bearing directly upon the classroom instruction, as well as works of general literature. Original research is encouraged and required, and the ability to use books to advantage is thereby gained. The fireproof addition to Students' Hall built during the Fall term of 1896, is the latest addition to the equipment of the college and forms a safe receptacle for the accumulated wealth of books. The change has also provided a spacious reading room, which is an important centre of the college work. Recent purchases and donations have largely increased the collection of books and it is the purpose to keep the library as a storehouse of the best thought in all the lines of educational work.

Three large buildings furnish room for the class work and a home for the students. The centre of the student life is in the dormitories, and the influences are such as to contribute to the development of true manhood and womanhood.

The Spring term will open March 22, 1897 and the Fall term September 13, 1897. For catalogues and other information, address,

I. HARVEY BRUMBAUGH,
Huntingdon,
Penna.

Juniata

Echo

JUNIATA COLLEGE,

HUNTINGDON, PA.

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FEBRUARY, 1897.

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JUNIATA ECHO

EDITOR, A. B. BRUMBAUGH, M. D.

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DANIEL C. REBER.

ASSISTANT BUSINESS MANAGER,
JOSEPH T. HAINES.

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Gathered Home.

In the removal, by death, of Elder David Long, of Fairplay, Md., who died Jan. 24, and Jacob F. Oller, of Waynesboro, Pa., whose death occurred on the 30th of the same month, the Brethern church has sustained a great loss. The old saying that "death loves a shining mark," is here verified; for these were the two most prominent men in the church, in that part of the country. They were both wise counsellors and important men in their office as bishop.

Bishop Long was 77 years of age, and had served in the office of bishop, in the Manor church for over a quarter of a century. He was a natural gentleman, and his influence was felt and respected by all. He had a strong intellect, and his views were of the pronounced type, liberal but firm. He did much for the church, at much personal sacrifice. He was a friend of education, and leaves a large intelligent family.

Bishop Oller was 72 years of age. He was ordained a bishop in 1883 and served the church, in that capacity, with the same earnest fidelity that characterized all his work. As a christian worker none was more devoted, faithful, and aggressive; honored and beloved by all with whom he came in contact. He was a very successful business man, and all his enterprises flourished, thus enabling him to devote much to charity, and benevolent objects. He was one of the early friends of the school enterprise here, that resulted in the establishing of Juniata on its present substantial basis. When aid was solicited his was the largest subscription to the stock, and with additions, and patronage he has been one of the most helpful in the work. He was a regular attendant at the annual Bible Terms, always bringing with him his family and those associated with him, that they might share the blessings which these meetings brought to him. In going away for the operation that resulted so disastrously for him he had hoped to be well again and able to be at the sessions at which his death was announced, and at which the members bore testimony to his exalted christianity and expressed their sorrow in the bereavement. The attendance from his church exceeded that from any other. In all things he was earnest and devoted to his high ideal. His charities were dispensed without the knowledge of others, and a strong testimony to their extent was given by a poor woman, who said at his death, "everybody's friend is gone." We mourn with the family. Their loss is ours.

A SYMPOSIUM,

OR HURRIED GLIMPSES OF THE MEN WHO
HAVE MADE JUNIATA COLLEGE.

For a number of years previous to the founding of what is now Juniata College, there had been manifested among the Brethren in various localities, a strong desire for a school that might serve as a handmaid to the church. The matter had been considerably agitated and several places were suggested as being suitable for the location of the proposed school. But nothing definite was done in the matter until in the beginning of the year 1876, when Prof. J. M. Zuck, in passing through Huntingdon on his way to his home in Franklin County, stopped off with his friend and schoolmate, J. B. Brumbaugh.

Of those who figured prominently in the early history of Juniata College, no one has been more closely related to her inner life; no one more fully in sympathy with her highest interests; no one more faithful and untiring in his devotion to the work, from the very beginning than has J. B. Brumbaugh. In such a cause some personages necessarily stand out more prominently than others. But none the less important are those who humbly hide behind the more aggressive leaders, and care for and zealously guard the very life of the institution. Such have been some of the members of the Board of Trustees; and among the first and truest has stood J. B. Brumbaugh. He it was who first interested Prof. Zuck in the movement at Huntingdon, and called him here. He and his good wife shared their home and table with Prof. Zuck, for the first year; for which they received no compensation save the pleasure and inspiration of the presence of that noble-hearted, godly man. The educational training of J. B. Brumbaugh was received at the district school and at

Shippensburg, Pennsylvania. After his call to the ministry, he took a theological course at Crozier Seminary. He has done much soliciting for the college; and until recently received no remuneration, and even paid his own traveling expenses. He was treasurer of the College until 1880, when he resigned. He has also devoted much time and study to teaching Bible classes in the College. As a man, he is energetic and zealous in every good cause, and always willing to sacrifice when there is sacrificing to be done. A good man!

PROF. J. M. ZUCK.

When God wants a certain work done, He knows just where to get men to do it. When the time arrived that Juniata College should take definite form, and become a reality, men were being prepared to give her a birth, to foster and tenderly carry her through the troublous and critical years of her infancy and childhood. For this work Prof. Zuck was eminently qualified. He was a graduate of the Elementary course at Millersville, and also of the Scientific course at Lebanon, Ohio; and was further pursuing classical studies at the latter place when called to take charge of the work here. As a teacher he was a decided success, having given excellent satisfaction as principal of several high-schools. Again, he was a man of strong faith. He had faith in the ultimate success of the work here; and on the strength of this faith he was willing to sacrifice a thousand-dollar position at Medina, Ohio, for simply his living here, and give, as he did, his remaining days and strength to the cause so dear to his heart,—dear because so closely allied with the church which he loved, and of which he was a faithful member. Prof. Zuck started the Brethren's Normal School and Collegiate Institute in a small

room in what was then the Primitive Christian building, on Washington street, on the 17th of April, 1876. The early days were critical days, and many were the discouragements; but because faithful and devoted hearts were back of it, in two years they were enabled to build a large new building, on desirable grounds, donated by the citizens of Huntingdon. With Prof. Zuck the making of money was out of the question. He didn't have time for that. His mission was a higher one. And when he could say, as from the watch-tower of his victorious faith, "The day of success is dawning," on the 11th of May, 1879, he gave over the work into the hands of his faithful co-laborers. Although Prof. Zuck was not identified with the work a long time, still his spirit animated those that remained; and so his work has been growing from year to year. And fittingly may we apply to him the words inscribed above the resting place of the godly Wesleys,— "God buries the workers; but carries on the work." Of him may it be said as of another: "His life was an inspiration; his death a consecration."

DR. A. B. BRUMBAUGH.

Of the men whose names have been associated with the College from the start, and who have made it the power for good that it has been, both to the church and to the community at large, Dr. A. B. Brumbaugh was the first on the ground. While H. B. and J. B. Brumbaugh were printing "The Pilgrim" at Marklesburg, Dr. A. B. Brumbaugh, the worthy successor of the renowned Dr. J. B. Luden, was taking an active interest in the school talk that began to stir the church in the beginning of the seventies. And when the Brumbaugh brothers moved from Marklesburg to Huntingdon soon after, there were religious and educational meetings

which looked forward to the establishing of a school here. Dr. A. B. Brumbaugh's literary training was received at Tuscarora Academy, and at Millersville. He then pursued his medical course at the University of Pennsylvania, graduating there in 1866, just one hundred years after its founding. As a physician and surgeon he has won a well-deserved reputation. Dr. Brumbaugh, by diligent and continuous study, has kept abreast of the times, both in medical and educational lines; and notwithstanding the arduous duties of his large practice, he, as a member of the Board of Trustees, has always manifested an active interest in the welfare of the College. And, when other men, because of professional duties, would have remained away, he faithfully attended the many long and wearisome Trustee meetings, upon which so often depended the success and perpetuity of the work. Much valuable time has he spent in lecturing before the College, for which he neither desired nor received any pay. All the sacrifices that the men connected with this work have made—and very few people have any just apprehension of how great have been these sacrifices—were made willingly and gladly for the cause. And the most that they could expect from the church and from the individuals who have reaped the benefits of their labors, they might have hoped to receive by way of grateful recognition and appreciation. But even this has often been denied them.

ELDER H. B. BRUMBAUGH.

Elder H. B. Brumbaugh, who many years ago started life as a farmer, was destined to become a preacher, a printer, an editor, a teacher, and a College president. He enjoyed the advantages of the common schools of his boyhood days, and further enriched his mind at Williamsburg

Academy and at Cassville Seminary,—schools that served well their own generation, but now live only in their product. As a man of mature judgment, wise counsels, and a philanthropic heart, he is held in high esteem by those who have learned to know and love him. Elder H. B. has been intimately related to the educational work here from the very start, having been the first and only president of the Board of Trustees,—a position, if less prominent, surely not less important than that of the presidency of the College. After the death of Elder James Quinter, Elder H. B. Brumbaugh became president also of the College, and so remained until the election of Dr. M. G. Brumbaugh to that position, just before which time Elder H. B., always alert to the best interests of the school, manifested a noble self-sacrificing spirit by resigning his office, as president of the College, in favor of Dr. M. G., who has since held that position. Elder H. B. is known as a wise financier, and his financial support to the school at critical moments, as well as at other times, has more than once relieved embarrassment and given the work an impetus that made its success more certain. Besides this he has spent many long hours in planning and working for the institution. He has also given much time in the class room, for all of which he has been paid, not a cent. Nor is this all; nor is the author of this acquainted with the half that has been gratuitously given by those who are growing old in the work.

ELDER JAMES QUINTER.

Elder James Quinter's beautiful life is too well known to need much comment, save a few words relative to his connection with the school. Of his educational work in Ohio; of his peculiar power and zeal as a preacher of the Gospel; of his

knowledge and grasp of Scriptural truth; of his success as an editor, first of the "Gospel Visitor," then of the "Christian Family Companion," and finally as one of the editors of the "Primitive Christian," and of the "Gospel Messenger," many readers of this are quite familiar. In October 1876, Elder Quinter moved to Huntingdon from Meyersdale, Pennsylvania, and at once became identified with the workings of the school, so lately started. He readily gave his influence and assistance to the work; and when, in 1879, Prof. Zuck was removed by death, Elder Quinter was elected president of the new school, which office he held, and most satisfactorily filled till the hour when he too was called hence. As president of the College Elder Quinter was an eminent success. His presence was ever an inspiration to the student body, as well as to the teachers. His holy life always presented the highest ideal of Christian living, and so impressed, not only those who knew him best, but as well the stranger. Great was the loss sustained at his death, and keenly was it felt by all. The school had grown in size and influence under his administration. Elder Quinter lived to realize a considerable degree of that success whose dawning had joyously been welcomed by Prof. Zuck.

PROF. J. H. BRUMBAUGH.

The man who followed Prof. Zuck to the principalship of the Brethren's Normal College, and who stood at or near the helm through the storms and calms of nearly twenty-one years, was Prof. J. H. Brumbaugh. Perhaps no man now living has been so near the very heart of the school. Perhaps no man felt more heavily the burden of responsibility, or realized more keenly the importance of the charge, so suddenly left by Prof. Zuck's

untimely demise. Prof. J. H. received preparatory training at the Kishacoquillas Academy, and later was graduated at Millersville. He taught a number of terms, and, successfully filled the principalship of several high schools. In the Spring of 1877, he became allied with Prof. Zuck and others in the work of establishing Juniata College. He had turned his face against a position which offered a thousand a year, and agreed to teach the first year for Prof. Zuck, for one hundred dollars. By reason of lack of funds in the treasury, all he actually received for the year's work was forty-five dollars. And for the first three years it was little better. These were days when to sacrifice was the only alternative, if the work was to be a success, and they willingly sacrificed,—and I may almost say were sacrificed. So near to their hearts did the work lie, that they felt well paid, if, though their pockets were empty and their clothes were thread bare, they could realize that the work was growing, and that there were indications of permanency and ultimate success.

Those who may read these short sketches, will never fully appreciate just what it meant to the founders and builders of Juniata College, to keep their heads above the swelling tide of debt; to devise ways and means for increasing her facilities, which constant growth demanded; to stem the stubborn current of opposition to education, in the church; to brook the inappreciation, and unkind insinuations that they—who were indeed giving their best to the work—were enriching themselves thereby. Nothing was farther from the truth. Had the makers of Juniata College worked for their own selfish interests all these years, the school would scarcely have been dreamed of, and the church and the world at large would never have realized the educational and

religious uplift which resulted from the concentrated energy of these consecrated men.

Prof. J. H. was principal, with the exception of about two years, from the death of Prof. Zuck to the election of Dr. M. G. Brumbaugh to the presidency of the College in the Fall of '93. Since then he has devoted his time more fully to teaching. Those who know Prof. J. H. know a kind and generous heart. He has directed successward many young men under his care. He is known as a man of more than ordinary foresight and business tact; and to him is due not a little credit for the financial success that has attended the work. Under his management increased numbers made it necessary to erect in '89 and '90 a large new building.

PROF. JOS. E. SAYLOR.

Of the men who have stamped their individuality on this work, none have done it more effectively than has Prof. Saylor. He is a most unique character,—truly, "In him the elements were so mixed, that Nature might stand up and say to all the world, 'Here is a man.'"

Honor, integrity, and fidelity are marked elements in his make up. He is a man that always attends to his *own* business, and does it well. He, perhaps, is seldom loved "at first sight;" but to him may well be applied Halleck's familiar line, "None *know* him but to love him."

Prof. Saylor's education began in Montgomery county, Pennsylvania, where his father for many years taught in the public schools. Later he went to Millersville, where he learned to know Prof. Zuck. In 1875 he completed the Elementary Course, and three years after, the Scientific Course. He had also taught seven years in the public schools

of different counties. He came to Huntingdon in April, 1879. With the exception of about two years, during which time he pursued the Classical Course at Ursinus College, graduating in 1884, he has ably headed the department of Mathematics; besides, when necessary, teaching any other or every other branch in the College curriculum. Prof. Saylor has been secretary of the Faculty and Librarian of the College since 1884. In the interest of Juniata College no man has worked harder, none more willingly, none with less complaint, and few, if any, have made greater sacrifices than did Prof. Saylor. Here, where all have worked hard, and where all have denied themselves for the cause, he stands out prominently through all the years. In his Christian life he has ever been faithful, devoted, and above reproach,—always promptly on hand when there was any work to be done—generous, consistent, and conscientious. A man!

ELDER W. J. SWIGART.

The subject of this sketch is perhaps more widely known as a preacher than as a teacher. But in either sphere he has proved a faithful and useful friend to Juniata College. He was schooled at the Kishacoquillas Academy, and at the National School of Oratory in Philadelphia. Of the latter institution he is a graduate. Having taught the district school a number of years, he came to Huntingdon and entered the printing office of Quinter and Brumbaugh Brothers. He became closely identified with the school work here in 1878. His first work for the institution—not the easiest nor most pleasant, especially in those days—was the soliciting of stock, in Virginia, and in eastern and western Pennsylvania. In March, 1880 Elder Swigart became a member of the Faculty of the College;

and in the same year, on the resignation of J. B. Brumbaugh, as treasurer, Elder Swigart was elected to be his successor; which office he still holds. And surely he has magnified his office, and has proved himself a wise and careful financier. Besides his school duties Elder Swigart has preached during this time, an average of one hundred sermons every year. As a teacher he has been efficient and always thorough. He has been a constant student, and a very keen observer. Whatever he does is well done. Elder Swigart has proved helpful to many who have needed help; an encouragement to those that lacked courage; an honest and faithful friend to all that have tried his friendship; a tender and sympathetic pastor to his flock; an earnest, devoted Christian man.

PROF. DAVID EMMERT.

While Prof. Zuck was principal of the high school of Waynesboro, Pennsylvania, there was working in the machine shops of the same town, a young man who became a warm friend of the Professor. And, at the solicitations of Prof. Zuck, David Emmert came to the new school at Huntingdon, at the opening of the Fall term of 1877. Having taken a course in drawing at Millersville, and having a peculiar aptness for the art, Prof. Emmert was given charge of the department here. He spent the winter of '79 and '80 at the Academy of Fine Arts in Philadelphia, in order to better qualify himself for his work. Again he returned to the College; but soon his great sympathetic heart was touched by the needs of the fatherless, and for a time art suffered in order that he might relieve the sufferings of the poor, uncared for waifs. And as a result, in March of '81 the Huntingdon Orphanage was started; and in the fall of '83 the Orphan's Home

at Hagerstown was organized. About a year later Prof. Emmert started a movement in Chambersburg, out of which grew the Orphanage at that place. In '93, after an absence of ten years, Prof. Emmert was again called to the Faculty of Juniata College, where he has since been devoting most of his time, still retaining the oversight of the Hagerstown and Huntingdon Orphanages. Prof. Emmert still has an insatiable thirst for knowledge, and a strong passion for art. He is a great lover of Nature, in whose beauties and mysteries he revels with childlike delight. He has done much in many ways for the College. His services as a member of the Board of Trustees have been of great value. His genial face beams with a smile for everyone. He is indeed, "A man to all the country dear."

PROF. WM. BEERY.

Prof. Beery came to Huntingdon from Lancaster, Ohio, first as a student, at the opening of the Winter term of '78. This was the memorable small-pox term, and soon it became necessary to close the school. Prof. Beery with two other young men students were taken by Prof. J. H. Brumbaugh to "Orphan's Retreat," a secluded mountain spot about fourteen miles distant, where they spent seven weeks, isolated from the world until the dread disease disappeared. In the fall of '78 Prof. Beery was elected to the Faculty, and placed in charge of the department of vocal music. To this work he had given especial attention, and for it he manifested considerable talent. In '82 he was graduated in the Normal English Course. He then spent four years in Chicago and the West studying and teaching music. He also further pursued the study of music in Philadelphia. In '88 Prof. Beery resumed his old position in the College, where he still labors pa-

tiently and well. He has furnished during these years much excellent entertainment, and has developed much musical power in those under his care. During vacations he frequently holds musical schools in this and neighboring states. Prof. Beery is best known by the music he has written and by the song books he has compiled. He has always manifested in his daily life noble and admirable traits, and has won many friends, of whom he is justly worthy.

DR. M. G. BRUMBAUGH.

Doubtless the name most widely known of those who constitute this sketch, is that of Dr. M. G. Brumbaugh. Although the youngest of the group, yet in point of scholarship and influence in the educational world he stands quite high. M. G. Brumbaugh entered the Normal College as a student in 1878, completed the Elementary course in '81, took advanced work at Millersville, and completed the Scientific Course here in '85. In '82 he became a member of the Faculty. In the Spring of '85 he was elected Superintendent of public instruction in Huntingdon county; and for six years his time was largely devoted to that work. At the expiration of his second term he again resumed his teaching in the College. But after a year's work he entered Harvard University; and in the following year took post-graduate work at the University of Pennsylvania, where in the Spring of '93 he received the degree Ph. D. In the fall of '93, on the resignation of Elder H. B. Brumbaugh from the presidency, Dr. M. G. was elected president of the college. He entered upon his new duties at the beginning of '94. Soon the University of Pennsylvania created the department of Pedagogics and elected Dr. Brumbaugh to fill the chair, which he has done very creditably to himself

and satisfactorily to the University. Under his administration many improvements have been wrought here. The name of the institution was changed to Juniata College. A large recitation hall has been erected, a new library building more recently added, many new apparatus have been purchased, and the library has more than doubled itself during the last four years. The average attendance has also considerably increased. The College now has an endowment fund of no mean sum; and improvements are being made almost daily. Dr. M. G. is too well known and too popular a man to need much comment here.

He is generous to a fault. His fame as a scholar, lecturer and public instructor is spread abroad throughout a large portion of the United States. Dr. Brumbaugh has many friends wherever he goes; and Juniata College is justly proud of her president. And under her present management she promises much for future usefulness, both in the church and state.

In this short sketch we could speak only of those who have been directly and intimately connected with the work. Much might be said of many useful and devoted friends of the school and cause here and elsewhere; and also of the telling work of the faithful wives of certain men of whom we have written, but for the present, it is enough.

J. C. REIFF.

THE SPECIAL BIBLE SESSION OF EIGH- TEEN HUNDRED AND NINETY- SEVEN.

The limits of education are co-extensive with the limits of ignorance, for education is simply a correction of false impressions and a development of the true. When man has reached the perfection of his development, when there are no more things to be known, when there is no

more manness to be wrought out, when there are no mysteries, when the earth is "subdued,"—then will education have reached its ultimatum. Then will the star of civilization, enlightenment, and culture, like its sister star of Bethlehem, come and stand over where the Young Child is; and the wise from all nations will present their offerings of gold, frankincense, and myrrh at the feet of the Great Teacher, bringing unto Him his own, and acknowledging Him as the only and the true source of the truth. Yes we confess that in these premises we have set the extreme limits to education; but certainly Juniata College knows no meaner zenith than final perfection, both in her intellectual and in her spiritual attainments.

Especially do we desire now to consider with you the special religious departments of our institution, through which it is proposed to secure that high spiritual excellence in the souls of those who put themselves under the touch of Juniata influences. And in this we would not have you to think, that the present attainments and conditions are thought by us to be so near the ideal of which mention has been made that no higher may be reached. Oh no, we are not satisfied with ourselves; but we are satisfied with our ideal: by your help and by the aid of a favoring God, every effort will be put forth to realize it. Every boy and every girl whose parental training has been conducted strictly along the lines of the teaching of the Brethren church, upon coming here immediately feels a sense of responsibility for his home training, whether he is or is not a professor of faith in Christ. Those who have allied themselves with the followers of Christ are quite at home in the simple, unassuming services of the church, while those who are yet without the ranks are con-

tinually ill-at-ease, forcing themselves to a maintenance of their positions. With these conditions, the yearly awakening effort which is made in the school during the Bible Term is attended with glorious results. Every christian student desires the salvation of every non-christian student, and the interest becomes intense. This term was abundantly blest with fruitage, twenty-six young people having been added to the church. Like every other people, however, it seems necessary for us also to be revived in zeal before our associates outside the church are convinced of sincerity within us; so Elder I. H. N. Beahm, of Virginia, was called to direct our meetings. Soon by his striking and fearless manner of presenting truth, the whole institution was hanging upon his nightly sermons, and all were aroused to the responsibility and dignity of a christian's profession. Elder Beahm not only was earnest in the pulpit, but he also did noble work with the students in their rooms. Space prevents our giving anything like an adequate idea of the strong sermons—strong in thought, in feeling, and in presentation—which were delivered by our very able brother.

A wise provision of the Annual Conference is that which secures to every school in the brotherhood a series of doctrinal discourses to be given yearly. Elder James Sell spent the evenings of the first two weeks in a careful discussion of the fundamental doctrines of our church, basing his reasoning upon the principle, that the Bible must be its own interpreter, and assuming as a basic thought, that what Christ enjoined upon his disciples and what was practiced by the apostolic church, should stand as the rule of faith and practice. Although didactic preaching is not so soul-stirring, yet the interest in these sermons was very close; and certainly the gospel plan of salvation was

made to triumph at the hands of brother Sell, even after most critical objections had been presented and answered. We know that by him some sowing was done, in this presentation of doctrines, which was destined to manifest itself in the ingathering which followed.

The several courses of study as conducted by teachers of the Bible School are reported below by members of the respective classes.

ELDER H. B. BRUMBAUGH'S WORK.

The class in Biblical Interpretation was conducted by Elder H. B. Brumbaugh. The Bible was first considered as a book as it comes to us in its present form in the English language. Some facts were noted as to its authors, purpose, value and inspiration. There is constant beauty and harmony in the arrangement of its sixty-six books, making one complete whole. It is also marvelous how the Bible has been collected from its different authors, who lived in different countries and at different times, surrounded by entirely different circumstances; yet the whole has been preserved and handed down even through many trials and persecutions. *It is none other than the work of God.* While it is the book of God, it was shown that it is so beautifully adapted to the uses and needs of man, that its language not only *can be* interpreted by the same rule that governs the interpretation of other books, but must be.

A knowledge of the history and geography of the country is an important aid to the study of the Bible, hence occasional reference was made to the maps. Attention was called to the nature and purpose of some of the Old Testament institutions—the altar and the tabernacle, the feasts and the offerings. In all these the guiding hand of providence is clearly seen leading men on to truer conceptions

of the divine attributes. The one great theme of the Bible—The Redemption of Man—is constantly kept before the people, all through the Old Testament times—a constant pointing forward to the Messiah. Now since the Messiah has come we can look back and see the Christ in all the types and shadows of the first dispensation, and also see how wonderfully God has revealed himself to the children of men. Surely the Scriptures are true and Jesus Christ is the Son of God.—J. E. RALSTON.

PROFESSOR W. J. SWIGART'S WORK.

The work done by Prof. Swigart's classes was very instructive. The morning was devoted to Bible reading, hymn reading, and the giving of conceptions—sometimes called parables—which were lessons drawn from nature. This method of drawing lessons from the things we see around us, was the means of developing much thought. Both old and young became very much interested and took an active part in the work.

The work in the afternoon was exegetical, the Scripture studied was the 4th and parts of the 5th chapter of Matthew. The temptation of Christ and the events of his life immediately following his trials by Satan, were made the subject of a careful study, and much benefit was derived therefrom. In connection with this work, each member of the class was required to give sermon outlines on Scripture texts. Surely a work as good as this should be given every encouragement, and we hope each year more will take advantage of the grand opportunity offered them of studying the Bible; for we are now satisfied that it is not only how much we read, but how well we understand what we do read, that is of the greatest importance.—MINNIE A. WILL.

J. B. BRUMBAUGH'S WORK.

In Brother J. B. Brumbaugh's morning class, outlines of 1st and 2d Thessalonians were given, showing conclusively that the letters were written from Corinth, also showing on what occasions and for what purposes they were written. After this a complete analysis of both letters was developed and then each verse was taken in its turn and thoroughly discussed. Many were impressed with the fact that it is a good thing to know *how* to study and read the Bible; and it seemed when we had finished our course that there was more in those two short letters than ever before. Paul's love for the church at Thessalonica, his concern for them, his prayers for them, and his exhortations, were dwelt upon; and this truth was impressed on the class, that it would be well to follow Paul's example in giving reproof, that is, first commend people for the good they do and after winning their love and confidence show them their errors in a kind and christian-like manner.

In the afternoon the condition of the world at the time of Christ was considered—politically and religiously. The characteristics of Christ's teaching were studied, under which topic the Miracles and Parables received considerable attention. A careful study was made of the Synagogue and the Temple. A partial study of Christ's life in the home and his teachings in regard to it were also a part of the work. His call of the Apostles, what he taught them, what he taught in regard to prayer, the nature of the Apostles' work, were studied, making in all a most entertaining and instructive course to those who were privileged to attend the Bible Term of 1897.—BERTHA FAHRNEY.

ELDER T. T. MYER'S WORK.

During the latter part of the Bible ses-

sion we had with us brother T. T. Myers, pastor of the Philadelphia church, who gave to us valuable instruction along the line of S. S. organization and work. Brother Myers is thoroughly alive in all work that is for the advancement of the church and kingdom. We are glad to note that the Brotherhood is taking cognisance of the fact that the Sunday School is an important factor and adjunct of the church.

Brother Myers spoke of the relation of the Sunday school to the church. In speaking along this line he said, the church ought to have full supervision of the school and extend to it her sympathy and support. Teaching of the Sunday school should be in harmony with the standard doctrines of the church. The two should work harmoniously in conjunction with each other. Under management of Sunday schools in organization these ideas were more fully dealt with, and great emphasis was placed upon the necessity of having a well prepared constitution. The constitution of a Sunday school is one of the most important features. The executive part of a Sunday school goes far in marking the success of that school.

The qualifications of the Superintendent were clearly set forth. Superintendent should be a true christian, a man of good influence. He should be full of energy and force, with a sympathetic and loving heart. It is necessary that he be a Bible student and alive in all Sunday school work. Class management is an important factor, and this was clearly brought out in the discussion under this head. Tact and skill are necessary. The teacher fills an important office in the school which was beautifully advanced as our brother unfolded to us class management. Teacher should be a man of will, kindness, tact, and a man of noble

christian character. Week-day influences upon our Sunday schools were carefully outlined and discussed in detail. Great stress was placed upon the home as a strong factor for or against our schools. The home can do much in directing the footsteps of the little ones toward the Sunday school and the house of God.

Because of limitation of time and the dignity of the work the teacher should be thoroughly prepared. This, with aims and definiteness of preparation, was fully covered in outline and discussion by our brother. Teacher should begin to prepare early in the week. He should pray much and read the lesson often so that when he comes before his class he will be so filled with the truth he is trying to present that his very countenance will be an inspiration to the pupils.

Principles of instructions were fully discussed under the laws of adaptation, co-operation, definiteness, system, illustration, repetition and variety. Following this, methods of instruction were taken up. No teaching can be efficient without it be methodically done. Every teacher should have a well prepared plan and method of his own in presenting lesson to class. What we want is not more teaching, but more *methodical* teaching. Attention is often wanted in our Sunday Schools. By carefully following outlines we received many helps along this line. To have good attention external conditions must be favorable. We must have pure air, comfortable temperature, suitable seats and good order. Teacher must be well prepared, full of life and activity, using skill and tact in presentation of truth.

Uses of illustration are too obvious to require comment. Illustration attracts the attention, quickens apprehension, aids the memory, and awakens conscience. This topic was fully outlined,

showing to us how we can obtain illustrations. To have power along this line we must increase our knowledge, acquire the habit of observation, and practice in use of illustrations. We must have a clear idea of the subject at hand in order to make illustrations most strong. Should not use too many illustrations, lest we cloud the truth we are trying to present.

We very much regret that space will not permit us to give outline and instructions of our brother in detail. We feel the great need of an awakening along this line of work. At the close of our brother's work, he spoke of the much felt lack in our church architecture in regard to Sunday school needs. May the brotherhood become more and more awakened to the wants and needs of the Sunday School, the cradle and nursery of the church!—FRANK L. MYERS.

DR. M. G. BRUMBAUGH'S WORK.

Dr. M. G. Brumbaugh's work consisted of a series of lectures on the Book of Ruth. The Book of Ruth which may be considered as a supplement to the Book of Judges, to which it was joined in the Hebrew Canon, is so called from the name of the person, a native of Moab, whose history it contains. Dr. Brumbaugh beautifully painted the life of Ruth, who having lost her husband was unwilling to allow the old mother-in-law, Naomi, to return alone to her native country. Orpah goes back but Ruth says in reply to Naomi, "Entreat me not to leave thee, or return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; where thou diest, will I die, and there will I be buried; the Lord do so to me and more also if aught but death part thee and me."

The picture of Naomi's going out with her husband and two sons—going out *full*, but returning *empty*, was a most touching one. The love, the devotion, the faithfulness that this Moabitess—this heathen woman exercised toward Naomi, her mother-in-law, is worthy of example. Ruth without hesitancy decided where her duty rested. So should every true woman decide and then bravely carry on her work. Ruth was a gleaner. She comes to Bethlehem in the beginning of barley harvest and at once takes her place among the poor as a gleaner. "Her hap was to glean in that part of the field belonging to Boaz." Here might we not be allowed to question whether the God whom she had embraced and who had led her thus far would not still lead her, and whether what is here called "her hap" is not really the providence and guidance of her divine leader? The pure, clean life and the generosity of Boaz were clearly portrayed by Dr. Brumbaugh. He compared the greeting of Boaz to his laborers; viz: "The Lord be with thee" to the greeting which the laborer receives in this age. To-day men are hired by husbandmen who prefer that the Lord be not with them. Notice too, that Boaz took especial care of the poor who came to glean in the fields. He observed that Ruth was a stranger. When Ruth learned that she had found grace in the eyes of Boaz, she modestly acknowledged the same. In a broad, sweeping sense the life of Boaz was compared to that of Christ; and Ruth stands as the type of true christian womanhood. The last few lectures were on the Gospel of John, and all were highly appreciated. —FLORENCE M. HARSHBARGER.

NOTES AND PERSONALS.

Miss Flo Spanogle, a warm friend of Juniata, spent a few days with us during Bible Term.

Miss Nora B. Welty of Hagerstown, is stopping with her friends at the Snavelly home.

Miss Mary Wirt, sister of our George, and Miss Louie Johnson, of McVeytown, were late visitors at the college.

Miss Gertrude Mertz, a former student, and Miss Blanche Baker, both of Lewistown were visiting at the college recently.

Mrs. Dr. Borst of Mt. Union, spent a day with her daughter Lolita recently. Miss Lottie Albert is now visiting Miss Borst.

Two brothers of Gertrude and Annie Rowland, on their way to Illinois, stopped off for a few days with friends in Huntingdon.

J. M. Blough and his friend, L. J. Lehman, will be with us in the spring. Thus the grand total for the spring term is increased.

Lettie and Vinnie Shuss were called home to attend the funeral of their grandfather, Daniel Shuss, who died on January 20th.

J. J. Shaffer '96, has yielded to a general request to conduct a Spring normal at Hooversville, but expects to be with us for higher work next fall.

Miss Nora Sieber, a student of '93, who has taken a full course as a trained nurse since leaving Juniata, visited during the special Bible Session.

Howard Myers, member of the Senior Class, attended the funeral of his grandfather, Elder David Long, whose death is noticed in our editorials.

Mr. Robert Gordon, lately graduated from Mercersburg College, now city editor of the Altoona *News*, spent a Sunday with his Juniata friends recently.

J. Omar Good, '96 and John Hartzler, '97 were summoned to their homes upon the same day by the serious illness of their mothers. We are glad to say however, that both Mrs. Good and Mrs. Hartzler are improving in health.

The *College Call*, a neat little paper representing the yet youthful enterprise in Citronelle, Alabama, continues its monthly visits to friends in Huntingdon. We wish it and the cause for which it is calling upon the world, abundant prosperity.

It is with a sincere feeling of regret that we learn of the bereavement of Mrs. Emma Carstensen (nee Holsopple) '91, of Johnstown, Pa., in the recent death of her husband. Our heartfelt sympathies go out to her and her little ones in their hour of grief and loss.

Writing from his home Ward Eicher, '96 says that he is still busily engaged with forty-five students, and that "some" say he is "getting along." The *Alma Mater* says, keep on getting along and it is certain that a greater some will acknowledge your ability.

The death of Elder Oller called home his daughters, Mrs. Rohrer and Miss May, who were attending the Bible Term, and his granddaughter, Bessie Rohrer, a member of the Senior class. Professors David Emmert and I. Harvey Brumbaugh also attended the funeral, at Waynesboro.

Zella Benedict, '93, writes encouragingly to the *ECHO*, and expresses her appreciation of its pages. We are glad to hear her say that she enjoys her work as teacher. We teachers may all enjoy our

labor if we but appreciate the nobility of the calling and throw ourselves earnestly into the service.

A. T. Simmons, a minister at Everett, Pa., and who was present at the late Bible Term, was fatally injured on his father's saw mill a very short time after his return home—Friday, Feb. 19. When here he expressed anxiety for the safety of his father, but the accident came to him instead, when least expected.

LITERARY SOCIETY NOTES.

WAHNEETA.

JOSEPH STEVENSON, Correspondent

While society work heretofore has been suspended during Bible term, this year under the present society management, its work was kept moving. The spark of literary zeal and enthusiasm was fanned in the Saturday morning meetings, which it is believed will now be rekindled by more opportunities and will burst forth as an interesting and edifying light. The new foundation upon which the societies are building is satisfactory. More literary culture is being received, its members strengthened, and the advantages over the old method are being realized.

Symposium: What is your ideal of an education?

[Continued from January Number.]

The design of education should be the development of the God-nature in the person being educated, so that he may express to the world a life filled with the benediction of heaven.—F. D. ANTHONY.

True education consists in the unfolding of the human soul in such a manner that it shall be pure and perfect. It shall then be able to fulfil its highest mission in this life and enjoy to the fullest, the

richness of heaven.—RHODA M. SWIGART.

While the primary object of education is to furnish the mind with useful knowledge, yet that man only is truly educated whose powers, morally, religiously, intellectually, and physically, have been fully and systematically developed; and whose heart is filled with high and noble aspirations.—B. F. RANCK.

That ideal education towards which we are striving should involve a physical, moral, mental, and spiritual standard; for he is not truly educated who has a fine physique or a broad intellect and does not look to his Creator to lead him in a true path of morality. If by the guidance of a right conscience we strive to mould our highest ideal, our life cannot but be one of trust and one which will prepare us for the eternity to which we are swiftly, silently, but surely carried.—JENNIE M. DOME.

The true aim of education is not so much a matter of how much has been memorized from textbooks, as it is a well defined knowledge of what makes a *man*, of what constitutes good citizenship. Unless the individual have the courage to do the right, unless he have the courage to adhere closely to the principles that lead to the development of true, manly character, education is vain. Society is better off with an ignorant man who is well disposed, than with a college-educated man of vicious principles.—FLORENCE M. HARSHBARGER.

ORIENTAL.

VIOLA WORKMAN, Correspondent.

We take pleasure in introducing to our readers, Miss Gump, little daughter of Ira Gump, an earnest worker of '95. Miss Gump is about two months old. If we had the data we should be glad to tell

you more about her. She is sure to have sunny smiles like her papa.

We are glad to hear from our former workers who are still interested in our life here. Mr. O. L. Hartle, '95 is busy teaching, clerking, and studying. Mr. M. N. Mikesell, is teaching at Carlisle. It keeps him busy looking after the interests of his school and his little niece.

The power to clearly state arguments, to make them by vivid word portrayal and to convince an audience, the acute perception of a flaw in the argument by which one may win a point is acquired nowhere so well as in a debate; and this is found in the Literary Society. Therefore it will please many old Orientals to know that both gentlemen and ladies take an active part in the discussions.

We talk of forgetting. As a matter of fact we never forget anything. An impression made upon the mind remains there forever. Open a long-locked drawer and run your eyes over a letter which you have not read for years and see how readily the faces and words of ones long dead come back to you. So in our society work, the drill, the power we receive will never be forgotten.

"Sweet memory wafted by thy gentle gale,
Oft up thy stream I turn my sail
To view the fairy haunts of long lost hours,
Blest with far greener shades, far fresher flowers."

We may not remember exactly what we did in society, or how often we performed but we shall remember that we made use of our opportunities while there.

The program rendered Feb. 19, was interesting and entertaining. Mr. D. A. Hanawalt gave a short account of Ian McClaren and his work. Mr. Hinkle gave a very interesting talk on Our Relations to Cuba, and Mr. Reber spoke for a few moments on Mythology. Miss

Rosenberger gave a comic recitation, which was well received. Mr. Reifsnnyder proved his ability as an editor by having the contents of his paper inside, and took revenge on delinquent contributors and non-paying subscribers. The poor girls and seniors had to suffer from his pen. The music, consisting of two choruses, a solo, and a duet, was good.

Symposium: What should be the result of our education?

[Continued from January Number.]

That we might see in the clearest light our duty unto God and to our fellow man.—J. M. HARTZLER.

The result of our education should be the development of all our faculties, so that we may become refined, learned, proficient, and useful.—I. BRUCE BOOK.

It should be a full development of our trinity of faculties, the head, the hand and the heart; that we may better serve our self, our country and our God.—VIOLA WORKMAN.

The result of our education should be such that it will make us truly noble, useful and good for the cause of our Great Teacher and our fellow-men.—J. M. PITTENGER.

Education should result in the development of our mental faculties with a special development of our useful talents, and in the culture of our moral and aesthetic natures to the end that life may be a success.—H. C. KEIM.

The educated mind is receptive, analytical and critical. Observe closely, thinking no useful fact too small to be important. Do not pry into what does not concern you. Compare faithfully; do not, for your own purposes, show false relations. Judge fairly; facts without judgment only make a wise fool. So shall you know the truth—then teach others to observe, to analyze, and to judge.—MRS. G. W. A. LYON.

ANNOUNCEMENT.

Juniata College was organized April 19, 1876, and in the short period of its development has gained a definite and widely recognized position in educational circles. Its history has been one of steady growth in numbers and influence, due to the high standard of its work. The preparation given to young men and women for the active duties of life has been efficient, and it will be made increasingly helpful as new features may be introduced into the curriculum.

The college offers instruction in the following departments: Business, Music, Bible, Preparatory and Classical. Each department is thoroughly organized and the instruction is given by teachers selected because of their adaptation and preparation for their several lines of work.

The Business Course includes the theoretical and practical training which is demanded in business life to-day. Stenography and Type Writing may be taken separately or as supplementary to this course.

The work in Instrumental Music embraces a study of the classical composers, as well as more elementary work for beginners. Chorus singing, voice culture, harmony and composition are taught in a systematic manner in the vocal department.

The recognition of the Bible as the Word of God and as a standard of belief and conduct has always been prominent in the minds of the promoters of this institution. Therefore Bible study is emphasized in its instruction, and there are regular courses in New Testament Greek, Bible Geography, History, Analysis and Interpretation. This department of the college is also made prominent by a special Bible term of four weeks during each winter term. During this period, in addition to the regular courses, there are classes in methods of instruction for religious endeavor and general lectures on selected books or characters of the Bible.

In the past the Normal English or Preparatory Course has been the one most liberally patronized, and its worth is attested by the success of its graduates. It is essentially a thorough study of the English branches, adapted to professional work in secondary schools. It includes an introduction to Latin and German and to the

field of natural science. The work in pedagogy is on broad lines and the latest developments in the theory and practice of teaching are given in the class room and by public lectures.

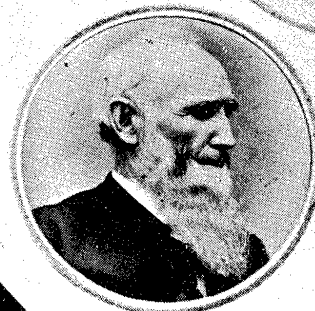
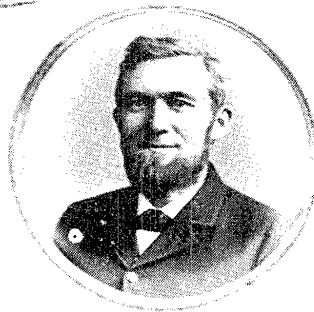
The Classical Course is of a high standard and its work has been recognized by the State, and Juniata is a member of the "College Council of the State of Pennsylvania." Graduates of the Classical course will therefore receive, without examination, a life certificate entitling them to teach in any public school of the State. Graduates will also be admitted without examination into the graduate departments of the American Universities. This course is attracting students because of the nature of the work, and the low rate at which its advantages are offered. The need for this more advanced course of instruction is becoming widely recognized, and Juniata College is now prepared to carry on this department at the same high standard which has marked its other work.

The efficiency of these different departments is largely increased by the Library which contains books bearing directly upon the classroom instruction, as well as works of general literature. Original research is encouraged and required, and the ability to use books to advantage is thereby gained. The fireproof addition to Students' Hall built during the Fall term of 1896, is the latest addition to the equipment of the college and forms a safe receptacle for the accumulated wealth of books. The change has also provided a spacious reading room, which is an important centre of the college work. Recent purchases and donations have largely increased the collection of books and it is the purpose to keep the library as a storehouse of the best thought in all the lines of educational work.

Three large buildings furnish room for the class work and a home for the students. The centre of the student life is in the dormitories, and the influences are such as to contribute to the development of true manhood and womanhood.

The Spring term will open March 22, 1897 and the Fall term September 13, 1897. For catalogues and other information, address,

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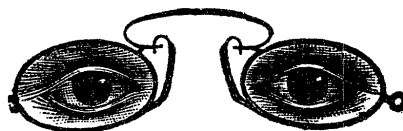
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JUNIATA ECHO

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Spring Term

The opening of a new term is an event of no little importance in the history of the work of a school. As each term, closing another page or paragraph, in the history of the school, has become a matter of record, so with the opening of a new session a new entry is made, to be completed as the session's work closes. In the opening of the Spring term there is no little anxiety as to what record will be made as the weeks pass by, and commencement approaches. Entering the chapel, in the morning, recently, we already find every seat occupied, and still more students to come. There is promise of this being the best Spring term in the history of the school, and the character of the people who have assembled at Juniata College to teach and to study places the prediction away beyond a guess.

The work of the term opens up with an increased number of students who have

been teaching during the winter, and return to advance their standard where they may be able to command better positions at increased salaries. The need of better teachers, more thoroughly qualified is increasing annually, and it is recognized everywhere. Good places are always waiting for superior workmen, and better positions are always ready for the higher grades of teachers. We feel confident that every hope of faculty and trustees for the future of every devoted student will be realized. No one must hope to step directly from the school room into the very best places, but let each one prove himself capable of filling the best positions and the ability will be recognized.

More students are engaged in advanced work, in the scientific and classical courses than at any time. It has been the object of the management of the school to prepare young men and women thoroughly for these courses before they entered upon the curriculum leading to the degrees to be conferred upon the completion of the studies; and that, with the fact that there has been a pressing demand for the graduates of the Normal English course to fill positions, has delayed the regular college or classical work; but this year the degree of Bachelor of Arts will be conferred for the first time by Juniata College. There are also others completing the Junior year who will receive this degree next year. Thus the work leads on, always on a solid and substantial basis, from the elementary preparations through the Scientific to the Classical.

How well do we remember when the

faculty consisted of one devoted, hopeful, teacher, laboring, praying, hoping, sacrificing; and the classes all told, of three members! By gradual growth the scenes have changed, and instead of one a full score of teachers are leading hundreds of earnest students into the mazy depths of literature, art, science, and opening up the hidden treasures of learning's store. It is not an idle thing to predict that the youngest of us need not get much older until we can see a thousand earnest young men and women, go in and out daily, at Juniata College.

Be Courageous

The victors in a contest are always found in the front rank, not in the rear. It requires courage to lead the way to victory and fame, but the rewards are in proportion to the courage manifested, and the success achieved. Retirement enables a person to formulate character, maintain purity of life, and acquire education, but it requires the conflicts of life to strengthen character to withstand the evil influences pressing from all sides. In the hotly contested battle many are lost, so in the conflicts of life many drift into the whirlpool and sink into oblivion; but, as the victors in the battle plant the ensign on the breastworks of the enemy, so the courageous, the strong in life's conflicts draw the gaze of the world and receive its admiration. Be strong, and lead—not follow and be lost.

The purity of a man's life becomes apparent only when it has borne the tests brought to bear against it by the votaries of vice. How may one know that he is strong save by having the power of the Holy Spirit in his heart as an anchor to his life? They who are overcome by evil have not been thoroughly armed for the struggle; have looked back, and forgotten the source of power. They have not had

their life's hopes anchored within the safe place, and the storms have driven them upon the breakers to their hurt. It is a sad sight to see a pure life wrecked by the lesser power of evil, instead of its growing into a shining light by the greater power of good. Young men and women should be so entrenched in the rectitude of their lives that no power of evil could possibly swerve them from the path of rectitude. The conflicts will come! They must needs come, but happy are they who come off conquerors, as they will if they rely upon "Him who hath loved us."

In the retirements of life, an industrious, energetic person may secure a store of information, that passes for education, and enables him to maintain his position in life as a scholar, but real education is not the storing of the mind with abstract facts, and formulated theories, as presented in the text books, and as taught in the class-rooms of the schools, or as may be acquired in the retirement of one's life in communion with nature and his own thoughts. All this may be good "stock in trade;" but it requires the dignity of self-possession, the manly power to will and to do, the determination to achieve; then with all these secure, to launch out among men to be tried under scrutiny of criticism, and opposition; to stand face to face with the failures that engulf other men; to be tried and not found wanting to entitle him to be regarded as educated in the highest sense. He who yields to the pressing throng, listens to the allurements of vice, and is overcome by evil cannot be regarded as strong, pure, or educated.

Anniversary

The anniversary of the founding of Juniata College, and the establishing of the Literary Society of the school will be

celebrated in the College chapel on Friday evening, April the sixteenth. This annual celebration increases in interest with each return, and so it should, for each year the scope of the College work is broadened and becomes more attractive. It is a time for the thoughts of old students to turn back to Huntingdon, and even more appropriate for them to assemble with those here and join in the celebration of this auspicious event.

There will be some departure from the regular exercises as outlined for former years, and Dr. Marion D. Learned, Prof. of Germanic Languages in the University of Pennsylvania, will deliver an address upon a subject that will be interesting, entertaining and profitable, and will form an important feature of the anniversary. Other notable educators will be present, to add interest to the occasion. Those who are in love with their *Alma Mater* would do well to return and join with us in making this celebration an event long to be remembered by all.

Department of Natural Sciences

This department of the work of the College now occupies one-half of the lower story of Students' Hall, and is under the direct charge of Prof. John Allan Myers, who has been taking a special course in Physics at the University of Pennsylvania, and who also had been delegated to purchase apparatus to complete the equipment of a similar department in Juniata College. This part of his work has been satisfactorily performed and the facilities of Juniata are now equal to those of the best equipped colleges of the land, and in the department of Physics the equipments for the study of Inorganic Chemistry are equal to the best technical schools where these subjects are made a specialty. There is also an array of mechanical apparatus or ma-

chinery, which in the skillful hands of Prof. Myers and those he is training will further augment the already elaborate equipment, and afford students of Juniata the very best facilities that can be commanded at any institution in the country. Such has been the purpose of the founders of the college and no compromised position will be satisfactory to them.

The work in this department has already created an enthusiasm in the teacher, as well as in his students, that cannot but lead all to a most satisfactory achievement. We were shown lathe-work and electrical apparatus constructed there, that might well be the pride of any skilled mechanic, and could not have been constructed by a workman who did not possess a thorough acquirement to enable him to grasp the principle underlying the necessity for its construction in such special manner. A teacher cannot do the best work without proper equipments and apparatus to enable him to demonstrate his ideas and make them clear to the minds of the students; but when he also possesses the mechanical ability and ingenuity to construct such needed apparatus in the presence of his students, he is enabled thereby to awaken in them a spirit of devotion in the studies, that might not be reached by a much more elaborate expenditure of energy without them. Juniata's teachers have grown with the work, and we can point to a corps of the best equipped instructors, in the different departments of the curriculum of the school that can be found anywhere, and that cannot be equalled in any other school where the conditions were different.

Students in this department have been doing work with the microscope, in Biology or Morphology, in Invertebrate Zoology, and the studies that are associa-

ted in these subjects, and their interest is commensurate with the enthusiasm that is created in those who learn with the use of this wonderful, yet simple instrument. Prof. Myers does well to emphasize the use of the microscope. What eyes would be to a blind man, this instrument is to the skillful scholar in opening up to him new fields, and wonders greater than his mind could have conceived without it. A teacher in Botany, Physics or Medicine is virtually blind without its use, and in his attempt to teach the intricacies of these subjects, and the profession of medicine, he might with propriety be said to be a "blind leader of the blind." A botanist or chemist in his investigations, or a physician in the practice of his profession is virtually blind without the aid of the microscope, and must go stumbling along like a blind man attempting to find his way without the necessary help. Do we place too much stress upon this? We do not. We know whereof we write. In the years that are gone our best efforts were futile in the attempt to unravel the beauties of Botany, to see the poetry of the sweet flowers, to study their habits and means of fertilization, to determine the composition of what seemed to be elements in chemistry, and the vain attempts at diagnosis in obscure cases of disease without this aid, and are satisfied that no language can be too strong to emphasize the importance of the position we take in this matter, and we urge upon all teachers to familiarize themselves with the use of the microscope.

Art Supplements

The April number of the ECHO will contain a valuable article from Dr. Martin G. Brumbaugh, that should be read carefully by every teacher; and with that issue we will present to every subscriber

whose subscription is paid up to date, or in advance a beautiful half-tone picture of one of the views taken at "The Forge" and executed for Dr. Brumbaugh by a Philadelphia artist. Other views will accompany future numbers. These views are exquisitely artistic and will please every one who receives them. They are veritable gems of art.

A copy of the picture of the originators of the school and early workers sent out as a supplement with the February number will be sent as a premium to all new advance paying subscribers, who will make the request.

A New Volume of Poems

Some time ago we were favored with the contribution of several poems from the pen of our gifted poetess, Mrs. Adaline Hohf Beery. We also announced her intention to issue a volume of her poems, which has been done; and it comes to us under the title of "Poems of a Decade." It is a neat little volume of 216 pages, beautifully printed on good paper, by James Lee Rupert, and neatly bound in red buckram with silver lettering, by J. William King, all of Huntingdon. The volume bears a very correct half tone portrait of the author, which is also autographed by her. This is the author's edition, and a copy of the book should be in the hands of every one of her friends and admirers. To say that Mrs. Beery's poems are of a high order is not any praise, for the closest scrutiny will not discover a faulty verse, or an expression that does not voice sentiment of the purest tone.

Mrs. Beery was well-known as the editor of the "Golden Dawn," started some years ago under the management of Quinter and Brumbaugh Bro's. and which was discontinued on account of lack of patronage. The periodical merited the widest

success, and there is hope of its being revived; and if it is it will meet with the success it then deserved, because the conditions are entirely different now for the proper appreciation of an effort so deserving of patronage and consequent success. Mrs. Beery's writings are always pleasing, and the poems comprising this volume are especially meritorious. This autograph edition is limited, and those who desire copies would do well to order soon. The book will be sent post-paid for one dollar a copy.

REPORTS OF TWO SERMONS DELIVERED BY DR. M. G. BRUMBAUGH IN JUNIATA COLLEGE CHAPEL.

"Man's goings are of the Lord; how can a man then understand his own way?"—Prov. 20: 24.

The text which I have selected consists first of a statement, and then follows the inevitable question: How can a man understand his own way? The inference is, that he cannot; and therefore life is a mystery. And it is this mystery in life which impels humanity to worship; this is the basis of all religion. Man is bound to be religious. It matters not whether he belong to church or not, whether he be a Jew, a Buddhist or a Mohammedan, he will worship something or somebody. He may even worship himself. The reason then why we must be religious is because we are constantly surrounded by mystery. * * * * * There are so many problems with which we occasionally grapple, then drop. We must acknowledge our limits. Because of our inability to solve, we are awed into a recognition of some supreme existence. I look up into the heavens, and from star to star; but there comes a time and a place where I must stop. Even the most powerful instrument cannot reveal the beyond; so I come to understand

that there is something infinite which I cannot fathom. But I continue my research, my longing to know what there may be back of all this. It may be infinite force, intelligent being; but I finally resolve that it is infinite. Then I want to know something of that infinite; and in my reverence for it, which gradually grows upon me as I realize the depths to which I have come, I may in a child-like spirit, call it the Great Father. Next I may call it Lord. The moment I seek to know God, that moment my search begins to take on the forms of religion. If I seek through the eyes of the revelators and through the leaves of inspiration, then I become a true worshipper of the true God. * * * Your life is controlled by a thousand hands which shape mould and control you as a playful kitten controls the ball. Out of the clouds of life come the forces which control us. Then when we come to know that "there is a divinity which shapes our ends," immediately we want to know something of this controlling influence. 'Tis natural to be restless in the presence of mystery. We begin to search into the realm of the mysterious; and that search is always holy: it is a man's religion. The end with which he is satisfied determines the character of his mystery. If he finds his answer in Christ, then his religion finds its end in Christianity. * * * The only escape which the soul can have from this search is to find its satisfaction. This satisfaction may not always be found in Christianity, depending, as it does, upon the method of your investigation; for you can go by the Greek, by the Scholastic, by the German philosopher or by many another human way; but unless you go by Christ, your mystery ends only in confusion worse confounded. * * * Our longing to know God must be sincere. The untrue man, the

dishonest searcher, comes back empty-handed. These apparent differences in our reports of God only confirm the truth of the text, that a man's goings are of the Lord. The view of my life of to-day is different from to-morrow's; so we know very little about ourselves; and very little do we determine to be positive. We can play with little questions on the outside; but the great question—What is God?—is unanswered. * * * But we always come back from such deep investigations with a gain of love, of humility, of nobility. We come with the thought that there is a thinker who can out-think us. Here is the point of our extremest veneration; and we are ready to give glory to the supreme excellence of Him who ruleth. Moses was glorified when he worshipped the power which pulsed in the cloud, and was held in awe by his veneration for the mystery therein enfolded. * * * If you knew, you would cease to venerate, to worship. The fact of worship hinges upon our inability to comprehend. 'Tis heresy to set out to know God, since to know him would be to cease worshipping him. We cannot know; and we must perpetually worship. * * * A great deal of the value of religion depends upon the reports that are made of it. Our belief of testimony or report depends upon the authenticity of the reporters. All we know of the Bible comes to us through honest witness, inspired interpreters, disinterested men; and I accept the truths which they record, as facts.

"Let us make man in our image."—Gen. 1: 26.

Like the rush of a mighty river this chapter moves on from the first to the twenty-sixth verse with a marvelous sweep: then it seems that everything comes to a sudden halt—to a grand climax; and the great God himself works slowly. Now for the first time He reveals

to His associates in the godhead the wonderful conception which had been locked up in His purpose from the beginning. Let us make man! Everything had been made, but there was no ruler over the new creation. There was no crowning piece to the handiwork of the Master.

* * * Let us here establish our first premise. God created you to rule over His world and at the same time He ordained that you should worship Him. God sends you out to subdue the earth, to control its forces. When you look at the things around you, you are the ruler; but when you look upward you are the creature and the worshipper. * * *

Let us go further. God says not only let us make man, but, in our own image. There was no pattern for the objects of creation until the great Builder came to man; then He resolved to have something in His creation like unto himself—representative—exponential of the Creator Spirit. * * *

Man who lies, man who drinks, man who is selfish, man who is foolish, man who is bigoted—are these the image of God? Take the face of that cunning man who spends his whole time in circumventing others—is that God's face? Take that deformed man who hobbles on crutches, that man with the lost arm—are these in any way pictures of God? Take the man of fine physique, is he a fair image of the Creator? No, not these. God did not make man in his own image and then reveal that image in the mortal. You never saw a man. Man is made in the image of the spirit of God; because that is all that God has to be like unto. You then are endowed within yourself with God's spiritual function.

* * * If God made you, He is responsible for your existence. Further, He knows that He is responsible for you; and He acknowledges it. We then are not responsible for our being in this

world; but we are responsible for what we do, being here: we will have to explain for that. * * * God made us and yet we grieve Him. God made us, and yet we are not Godly. When I look at a picture painted by Raphael, I expect this work to be true to the master. My expectation is realized; and I say, Yes the spirit of the painter is portrayed in the picture. A grand painting or a noble piece of architecture honors its author. Then I look at myself, and wonder at the reflection of God which emanates from me. Would it not be the right, the honorable, the reasonable thing to shed honor upon our Maker—God? God, in Job, says to the devil the thing which He thought would humble that proud, rebellious spirit most. "Hast thou considered My servant Job?" God, proud to point at a man! It was grand! Would the devil feel crest-fallen if he were called upon to look at the servants in Huntingdon, as living emblems of God's majesty? Or, more than that, would God be inclined to point this direction, if he were about to designate another Job? * * * This failure to live up to the standard is life's mystery. When we sit down in the nightless day of God, we may be permitted to understand this mystery. * * * Are there no noble men in history? Are there none to-night? Oh yes, Job, John Knox, Martin Luther, Alexander Mack, Christopher Post, and William Penn honored God. But men of this stamp are not too frequent, and often some of our heroes are wrong on one side or the other. Is there no perfect man? The nearest to which I can come to-night is John on Patmos. But perfect? No. "We have all sinned and come short of the glory." But the type, where shall we find him, that we may satisfy our longings? Look upon Him of whom God said, This is my beloved Son in

whom I am well pleased. Might this be said of us? But this cannot be said of us with sin in our lives, for He hates sin.

* * * We must not judge Christ by what we know of men; we should judge men by what we know of Christ. Let us bring all under the divine protection, that all may share in the glory of His radiance. We have no business to judge each other anyhow. Keep your mouth shut, and study the Master. * * *

Notice again, please, that you are made in God's image. There is a lot expected of you. Great things are expected because your possibilities are great. * * * What should we do then? Know science to the limits of things knowable, love to the limits of sacrifice, be pure to the limits of christian perfection. We are the children of God; and we honor or shame the Father in proportion as we do those things which He expects of His children.

* * * Where are we wrong? What is the matter with us anyway? Well this: we have been lording it over the lower forms of creation, and even over our fellow-man, and have forgotten to honor God, forgotten to worship, truly worship. It is a tremendous thought, that God has made us in His image.

THE EARLIEST DISCOVERIES OF AMERICA.

BERTHA CODER, '96.

On asking most persons of to-day who the first discoverer of America was, one receives the answer "Christopher Columbus." This is the general belief of most persons of limited education. The truth is, that America was seen by a Norseman, named Herjulfson as early as 986 A. D., more than five centuries before Columbus discovered it.

It is generally believed that the Norsemen were an uncivilized and barbarous race of people. This can hardly be truly

said of them. They were the bravest people in Europe at this time, and they made more explorations on the unknown deep than any other nation. Their vessels were of an improved style, and were distinguished for their strength and the ease with which they could be handled. The Norsemen did not have books; but they had professional reciters who memorized and recited, from time to time, the events that occurred in their lonely land. After a time a race of poets arose among them who gathered all their sacred tales together and placed them in the form of manuscripts called Saga. From their manuscripts we get the following facts in regard to the early visits to our land.

Herjulfson was carried to Labrador by storms, while sailing from Iceland to Greenland. He found this shore so different from that of his native land that he believed it to be a shore to the West, hitherto unknown. On his return he spread abroad the story of the newly found land. Fourteen years later Prince Lief, son of Eric the Red, made the actual discovery, and explored the coast south as far as the present New York harbor. A wealthy Icelandic merchant, Thorfinn by name, made his home in America, or Vineland as it was then named, for a number of years; and while here a son named Snorri was born to him. This was the first European child born in America. From this son descended Thorwaldsen the great Swedish sculptor. Numerous voyages were afterward made by other noted Norsemen. They traveled south to the capes on the coast of Virginia; but not finding anything inviting except the wild grape they made no more voyages and thus abandoned this continent.

But the Norseman were not the only people who visited America before Columbus. From the legends which we find

preserved by the Cambrian chroniclers we find that a civil disturbance had arisen in Wales. Prince Madoc, the son of the king Owen Gwynnedd, was forced to flee for his life. In 1170 he left the country with a small fleet. After sailing westward for several weeks he came to an unknown shore which was inhabited by a strange race of people. After a time he returned with a glowing description of the new land. Ten ships were fitted up by the government of Wales; and, with Madoc as chief commander, the fleet set sail for the newly discovered land. One by one the vessels dropped out of sight and were nevermore heard of. Some of the Norsemen visited America in 1347. From this time to the discovery made by Columbus in 1492 we have no record of other voyages. But the archives of the Vatican are replete with accounts of these early times, when Greenland, Iceland and Labrador were the outposts on the other shore of the Norseman's sea.

RELIGIOUS.

FLORENCE M. HARSHBARGER, Correspondent.

Mrs. Elmore, a lady who has been chaplain of Crawford county jail for the last five years, a representative of the Woman's Christian Temperance Union, gave an address upon Temperance in the College chapel, March 2. She took for her text. Is. 35: 8-9. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those, the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." In the eighth verse the prophet speaks of an highway. Mrs. Elmore compared this highway to a railroad, across an unlevel country. Railroads

must be graded. In places where the land is low, it must be made high, and where the hills and mountains interfere, they must be cut down or tunneled. The road must be, comparatively speaking, straight, and kept clean. So long as the engine runs upon the track all is well. So it is with the track upon which the Christian runs. It is clean, free from reeds and rushes. No cigar stores, no billiard halls, no gambling dens, no *saloons*, are on this way. Mrs. Elmore dwelt upon the danger in which we as a nation are resting; of the terrible battle going on in our country to-day, which demands our strongest forces—loud cries calling for help to save our manhood—to protect the virtue of our womanhood, which is being sacrificed to satisfy the demands of the ravenous beast. We cannot be members of that Loyal Legion, we cannot be sons and daughters of the King, unless we unite our forces and as a church abolish from our land this terrible evil.

Sunday morning, March 21st, Rev. J. H. Leiper, Field Secretary of Pennsylvania Sabbath Association, ably presented the theme of Sabbath observance, clearly placing before us the danger of the Lord's Day becoming completely secularized. The Pennsylvania Sabbath Association, through the vigilance of a committee appointed from their number recently, defeated three bills which were unfriendly to the Lord's Day. Besides these, an effort was made in our Legislature to so modify our Sabbath law as to render it practically inoperative. An effort was also made through the influence of the "Sunday" papers at Pittsburg to have a bill passed reducing the penalty for Sabbath-breaking in Allegheny county from twenty-five to four dollars, the same in all other parts of the state. The bill was passed, but when it came to our noble ex-Governor, he refused to sign it.

Mr. Lieper spoke of every Sabbath being a commemoration of the resurrection of our Lord. If we allow the newspaper men, the railroad men, the merchants, to take the Sabbath from us, we no longer are free-born citizens. The Republic cannot stand if it does not have God back of it. Subtract the Sabbath from our stars and stripes and it becomes a *rag*. We need the Sabbath to perpetuate Christianity. We need Christianity to perpetuate the Republic. Remember the Sabbath day to keep it holy, is the commandment given us by Him who gave us this day of rest, and shall we not, as a Christian people, demand our rights?

In our Young People's Prayer-meeting, March 21, we had for our subject, "Putting religion into our daily tasks,." 1 Kings 7: 13, 14. The thought was advanced by one of our number that we ought to be able to put our religion into our mathematics. Every problem we solve should be so much done for the Master. We should add daily to our lives something that will make them sweeter, nobler, purer. We should daily subtract from them that which tends to make us ignoble or that which will keep us from living close to the Master. We should daily multiply our possibilities for doing good, and divide with those who have fewer advantages than we; and thus, in blessing those around, we ourselves shall be blessed.

It may be interesting to know the percentage of church membership in Juniata College. The following numbers have been carefully worked out from the matriculation cards, representing all religious denominations: ninety-six per cent. of the girls are professors of christianity, and seventy-four per cent. of the boys, making an average of eighty-five per cent. in the student body, including day-students and all.

NOTES AND PERSONALS.

Harvey Replogle, '96, and Irvin Metzger, '94, were recent visitors at the college.

J. E. McDaniel, a graduate of the class of '96, is merchandizing in Loysburg. He reports business prosperous.

A. V. Longenecker, of the class of '96, has a lucrative position in a public institution in Ossawattomie, Kansas.

C. E. Schuldt has the honor of being the first graduate from the Juniata Business College course, for this year. There are others soon to follow.

J. H. Bell, student of '96 and a present Mifflin county teacher, spent Saturday and Sunday with us recently. Mr. S. H. Hanawalt, teacher in the schools of Lewistown, was with him.

J. M. Klein, of Bethel, Pa., among others, has expressed his appreciation of the last ECHO in saying that he thinks it "grand." He has been doing shorthand work in Tamaqua and Philadelphia.

Professor Reiff, after having been connected with this institution for seven years, first as a student and then as a teacher, goes to New Jersey where he takes charge of a congregation, as its minister.

Fourth hall in the rear wing of the boys' building has been greatly improved since last year. New paper and fresh paint have transformed the dormitories into the most cozy rooms in the big school house.

Misses Grace and Alice Bosserman, students for the Spring term, who had just arrived in Huntingdon a few days before, were called home by the death of their sister Catharine. We certainly extend to them our sympathy.

Mr. Hugh Beaver, son of Ex-Governor Beaver, called at the home of Vice-President Brumbaugh recently. Mr. Beaver is an earnest worker for the success of the Young Men's Christian Association, giving all of his time to the interests of this cause.

The fifteen minute interval between supper and study-bell has been given to the impromptu debating of live questions, by the boys of the several halls. There is no organization, all being permitted to speak according to parliamentary rules. The scheme has proved entertaining and helpful.

Elder John Mohler, of Lewistown, paid us a short visit recently, and conducted the devotional exercises in the College Chapel. We are always pleased to see our brethren, and especially the Elders of the church, visit us in our school home and mingle with us in our services. The gates of Juniata College stand open for all.

O. L. Hartle writes from Bradford, Ohio, that he is enjoying life, has good health, and plenty of hard work. He has finished six months of school and is engaged to teach the Summer term, at same place. He has a favorable outlook, and a fine prospect of promotion in his position. Faithful work succeeds, and successful teachers are always in demand.

The sound of the hammer and the saw, the smell of paint, the clinking of bottles and the hum of the lathe announce the arrival of Professor J. Allan Myers, teacher of Chemistry and Physics. One naturally wonders what all this stir can mean; but we are informed that greater things are in store for us in the way of X-rays, thunder, lightning and explosions.

It was a pleasure to the large audience, of Huntingdon citizens and college students, assembled on the occasion of the second anniversary of the Young Men's Christian Association founded in Huntingdon, to listen to the logical, soul-stirring, and intensely christian address of Dr. Martin G. Brumbaugh, on the theme, "What am I here for?" The Doctor has not lately appeared more thoroughly himself than at this meeting.

Vacation was not marked by any particular events, a number of students having gone to their homes and others having visited, while those who stayed were kept busy with the cleaning of their rooms and in otherwise preparing for the work of Spring. However, several very enjoyable, though informal sociables helped to break the monotony of drudgery; and, after all, the vacation afforded a very pleasant breathing space.

Gymnasium practice has come to be an established feature on the program of almost every boy and girl in the institution. Under the direction of Professor Heckman regular exercise in systematic body movements, either with or without the dumb-bells, Indian-clubs, and wands, has been offered on almost every evening of this term; and good results are both experienced by the students and apparent to their friends. The ECHO desires to compliment Mr. Heckman for his excellent services.

It is happy to see young men fill their offices; but when they "magnify their offices" and still fill them to acceptance, it brings to their friends and to all those who may be interested in them an additional satisfaction and a just pride. As an expression of its appreciation of the services rendered and the zeal manifested by John C. Reiff and Charles C. El-

lis, the church at Huntingdon has by unanimous voice advanced these young ministers to the second degree, giving to them at the same time, more liberties and greater responsibilities. The ECHO voices the sentiment of all loyal Juniataians in wishing them God-speed.

Quite a number of changes have been made about the college for Spring term. Doctor Lyon has moved from Mack hall to Quinter hall, opposite the book room. D. C. Reber has moved from Zuck hall to Agassiz hall, where he will assist Professor Saylor with the boys. Carman C. Johnson leaves Irving hall and takes charge of Penn hall, Professor Myers resuming his old station on Irving hall. Miss Harshbarger has charge of the new reception room on Mack hall, near the office. Miss Kurtz has moved to the home of Mr. John Keeney, opposite the college; and Miss Arnold has moved to the rooms formerly occupied by Dr. and Mrs. Lyon.

It is always a pleasure to hear of the good work of the early students of Juniata. Especially do we rejoice when we learn of the steadfast and continued devotion of those who dedicated their lives to Christ while among us. Of these Bro. P. J. Blough of Hooversville, Pa., is a notable example. He has not only built up a fine business, but has, at his own expense, fitted up a comfortable hall for church services in his town. Not neglectful of his own mental and spiritual improvement he has gained quite a reputation as a defender of the Bible doctrines in his neighborhood, and cherishes the hope of returning to Juniata some day to drink yet deeper of the fountain of truth. We trust that his invalid wife, who has been afflicted a number of years, may soon be restored to health.

Spring term has opened most auspiciously. So far seventeen graduate students have enrolled for work in the classical department. The Junior class is increasing daily by the arrival of old students, while the classes of the preparatory courses are so large that many of them must be divided. It is interesting to notice the gradual introduction to the bulletin-board, of such branches as Mathematical Physics, Classical Literature, Chemistry, Biology, and advanced work in Greek and Latin, all marking the steady growth of the institution toward the college ideal. Courses in French, German, Art, English and American Literature of an advanced grade, indicate the coming of the expected Seminary or Literary courses. Even the heretofore staid and established Normal English Course, of whose Mathematics, Physics, Psychology, English and the like, we older Alumni are wont to talk wisely, is interspersed with electives. But never fear for the old course, it will stay as a monument of the olden times; and these newer, and more modern courses perhaps, will not, for a time at least, dim the glory of the Senior Normalite.

Although everyone seemed to acquiesce in the opinion of the Faculty that we students were too busy with our work to celebrate Washington's Birthday, yet the patriotic spirit of the Juniataians can not be questioned; for we love the Father of our country and would gladly emulate his noble ideal of citizenship. Indeed so strong was the feeling of respect for the birthday of our illustrious sire, that the girls of second hall, together with Doctor and Mrs. Lyon, resolved upon a well-timed surprise celebration. Having dressed themselves in costumes representative of Revolutionary times, they took possession of the central table in the

dining-room before the other students arrived, and there awaited their coming. The anticipated shock was not greater than the reality, and surely a centre-piece was never more attractive. After supper (they had only feigned to eat) the Daughters of the Revolution betook themselves to room 99 where a rich feast had been prepared; and there, unknown to Doctor Lyon, they really enjoyed the backward turn of time which was suggested by their quaint attire and powdered hair. Altogether it was a happy conception.

Dr. M. G. Brumbaugh, in his interesting way told us in chapel assembled one morning last term, of the old Black-Log-Trail which at one time stretched its lonely and dangerous course across the mountains of middle Pennsylvania, of the famous Jack's Narrows through which the Juniata river runs and through which the old Pennsylvania Canal at one time passed, of the old-time chiefs and their white friends among the settlers, and finally of the early settlement of the town now called Huntingdon, in fore-times known as Standing Stone. Then the story of the barter place, where Indians and Whites met together to exchange their wares and smoke the pipe of peace, was told; and the erected stone, cut with hieroglyphics, around which they gathered and built the camp fires, was described. "The only remaining fragment of that stone," said the doctor, "has been offered for the College collection of curios, and is now awaiting its removal to the school's library. How many of the boys would like to act as escort in bringing the relic from Mrs. Summer's into the building?" All voted to join in the enterprise. But three of the boys, anticipating a big event and a great deal of ceremony, quietly plotted a scheme by

which the whole institution would be temporarily baffled. Going to the good lady who was making the present and who had previously received a note accepting the same, stating also that the school would send a deputation for it, the three boys easily secured the prize and, by careful manœuvring, succeeded in getting the trophy into the place designed for it just before the expectant President and the girls assembled to receive the delegation which had been sent for the stone. The lights in the library having been lit, what could have been more amusing than the puzzled expressions on the faces of the President and his friends, as they beheld the fragment of Standing Stone lying in its place with the royal purple ribbon of Class '94 attached thereto! And the boys! Well they were beaten; but they had resolved to play a very neat sham upon those who awaited them, and so bore, with very great ceremony, a piece of brick straight to the Library door. But their joke was better conceived than well received, the laugh being turned squarely upon them. Their vexation would likely have manifested itself in just punishment upon the three boys who had thus entrapped them, but those gentlemen were not present. The stone lies in the library all right, and we are all happy in its possession.

LITERARY SOCIETY NOTES.

ORIENTAL.

VIOLA WORKMAN, Correspondent.

The societies are equally represented in the class of '97. There are twelve Orientals and twelve Wahneetas.

Quite a number of our workers have gone away from school and so leave more work for each of us. Old members are returning and new ones are ready to help the work along.

We are always glad to hear from workers in the field. Let us know what you are doing and how you are succeeding.

Miss Lena Mohler, '95, is enjoying her work in the South. Recently she spent a few days at the Gulf and reports a pleasant time.

Misses Vinnie Mikesell, '95, and Effie Coppock, '94, hope to spend commencement with us. We welcome all former students, especially our society workers.

"We have two societies in the school. Have you heard of them? 'No'? We should like, very much, to have you sign one of our cards," is the greeting familiar to both old and new students, on every corner, at every door.

It should be the aim of every society worker to improve in efficiency as a worker. Every opportunity of self-improvement should be seized and improved, and in the societies this culture can be gained.

During the past term the society met six times in public meeting. The programs consisted of orations, readings, recitations, debates and music. We met as many times for private meeting on Saturday mornings, having very interesting talks and literary exercises. The "Star" was a prominent feature in the public meetings.

WAHNEETA.

FREDERICK D. ANTHONY, Correspondent.

Among those who have left our campfires and gone home may be mentioned Miss Mary Dome; Messrs. John Reichard, Frank Myers, and Harry Espey. Among those who either have come or will come to assist us in our society work, and who have been former stu-

dents, may be mentioned Anna Ross, '96, Cora Ross, E. J. Newcomer, '96, Hallie Hoffman and Frank Bechtel.

Springtime with its treasures of flowers and warbling birds and genial rays of the golden sun has already dawned upon us in its annual visit, to stimulate and cheer us as teachers and students in the term's work just begun. After we have been closely employed in earnest in-door study through the mists and clouds and snows of winter, we can, indeed, have a keen appreciation for the beautiful in these Spring days of our college life. While these bright days serve to give us spirit and pleasantness in our school work, we should always remember that our society work also stands as an important factor in illuminating and broadening the scope along our intellectual horizon. Our campfires are ever aglow, and we as Wahneeta braves, are always on the alert to capture every person who comes within our domain in order that we may accomplish nothing more or less than a development of his possibilities for larger usefulness in life. We invite all to come and join our number. We continue to increase.

On Friday evening of Feb. 26, H. R. Myers and J. L. Hartman each read an argumentative paper before the society on the question: "That heredity has more to do with the formation of character than environment." Following are extracts from the respective papers. Affirmative:—Every thought and every act of man is goaded by an impelling and directing power so deep within himself that its force is barely understood, and his destiny is sometimes wrongly attributed to the influences of environment. There is a definite limit in man's sphere of life beyond which no environment can possibly entice him, which would not be so if en-

vironment controlled his developments. Every man is born with some especial inherent power, which, if discovered, is a boon to him, but, if not, whatever work he may chance to have thrust upon him will be distasteful and bereft of enjoyment. Like begets like, and people are born to *be*, not to be *swayed* by every wind. So, a trifling external influence may slightly modify the moral or intellectual development of man: but, except in regard to time, the ultimate natural result is not changed.

Negative:—It is not an arbitrary, but a universal law, that all living nature, plants, lower animals, and man alike, develops in harmony with the influences with which it comes in contact—that it is but the reflection of environment. Never was there a human being born into the world to be anything other than the being his own mind, educated by environment, determined he should be. A character is nothing more than the experience of life, hence as the experience, so the character. Had Henry Ward Beecher, Phillips Brooks or any other great moral character been nursed in the cradle with the infants of the slums, and reared in those deplorable environs, the blood of a thousand sanctified ancestors could not have saved him from a similar depravity of mind and soul, to those in such places. The opposite is true. Take a child from a region of moral decay and subject it to similar influences which affected Beecher and Brooks, and the result will be a character of as much moral strength as the other. Environment is the great architect, constantly constructing the building of character—the temple of the soul.

JUNIATA COLLEGE FACULTY.

M. G. BRUMBAUGH,
President of the College,
Philosophy and Pedagogy.
I. HARVEY BRUMBAUGH,
Vice President,
Greek and Latin.
J. H. BRUMBAUGH,
Psychology, Methods of Instruction, History.
W. J. SWIGART,
Elocution, Evidences of Christianity, Exegesis.
JOSEPH E. SAYLOR,
Mathematics and Astronomy.
S. B. HECKMAN,
Modern Languages, Literature, Rhetoric.
G. W. A. LYON,
Latin and English.
J. ALLAN MYERS,
Natural Sciences.
DAVID EMMERT,
Botany, Drawing, Painting.
WM. BEERY,
Vocal Music, Harmony, Voice Culture.
Miss IRENE F. KURTZ,
Instrumental Music.
CHARLES CALVERT ELLIS,
English Grammar.
JOHN CASSEL REIFF,
English Grammar and Orthography.
DANIEL C. REBER,
Assistant in Mathematics.
CARMAN COVER JOHNSON,
Geography.
G. W. SNAVELY,
Principal of Business Department.
Miss ELLA ARNOLD,
Stenography and Typewriting.
ELD. H. B. BRUMBAUGH,
Dean of Bible Department.
J. B. BRUMBAUGH,
Life of Christ and Exegesis.
A. B. BRUMBAUGH, M. D.,
Lecturer on Hygiene.

CUMBERLAND VALLEY RAILROAD
TIME TABLE—March 8, 1897.

Leave	32	2	4	6	8	10
	A. M.	*A. M.	†A. M.	†P. M.	†P. M.	*P. M.
Winchester.....			7 35		2 35	
Martinsburg.....			8 22		3 22	
Hagerstown.....		7 15	9 07	12 20	4 10	10 15
Greencastle.....		7 37	9 30	12 42	4 33	10 37
Mercersburg.....			7 45		2 55	
Chambersburg.....		8 00	9 53	1 05	5 05	11 00
Waynesboro.....		7 30		11 30	4 00	
Shippensburg.....		8 18	10 12	1 24	5 27	11 20
Newville.....		8 34	10 29	1 41	5 48	11 37
Carlisle.....	7 15	8 53	10 52	2 05	6 14	12 00
Mechanicsburg.....	7 40	9 12	11 13	2 27	6 38	12 23
Dillsburg.....		8 48		1 40	5 10	
Arrive—						
Harrisburg.....	8 05	9 28	11 32	2 45	7 00	12 45
Arrive—	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.
Philadelphia.....		12 17	3 00	5 47	11 15	4 30
New York.....		2 33	5 53	8 23	3 53	7 33
Baltimore.....		12 20	3 10	6 15	10 40	6 20
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Carlisle for Harrisburg daily, except Sunday, at 5.50 a. m., 12.20 p. m., 3.45 p. m., 9.10 p. m., and from Mechanicsburg at 6.14 a. m., 9.17 a. m., 12.45 p. m., 4.10 p. m., 5.35 p. m. and 9.35 p. m., stopping at Second street, Harrisburg, to let off passengers.

Trains No. 2 and 10 run daily between Harrisburg and Hagerstown. *Daily. †Daily except Sunday.

Leave—	1	3	5	7	37	9
	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.
Baltimore.....	11 50	4 55	8 20	11 40		4 46
New York.....	8 00	12 15		9 30		2 00
Philadelphia.....	11 20	4 30	8 23	12 25		3 45
	†A. M.	*A. M.	†A. M.	†P. M.	†P. M.	*P. M.
Harrisburg.....	5 00	7 55	11 45	3 45	6 20	7 55
Dillsburg.....		8 35	12 40	4 35		
Mechanicsburg.....	5 19	8 12	12 05	4 05	6 43	8 14
Carlisle.....	5 40	8 34	12 30	4 28	7 08	8 35
Newville.....	6 04	8 59	12 52	4 53		8 56
Shippensburg.....	6 23	9 16	1 11	5 13		9 13
Waynesboro.....		10 13	2 35	6 10		
Chambersburg.....	6 43	9 35	1 33	5 35		9 30
Mercersburg.....		10 55	5 43			
Greencastle.....	7 08	10 02	2 00	6 00		9 50
Hagerstown.....	7 32	10 25	2 25	6 25		10 10
Martinsburg.....	8 24	12 20		7 08		
Arrive—						
Winchester.....	9 10	1 35		7 55		
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.

Additional local trains will leave Harrisburg daily except Sunday for Carlisle and intermediate stations at 9.38 a. m., 2.00 p. m., 5.20 p. m., and 10.55 p. m., also for Mechanicsburg, Dillsburg and intermediate stations at 7.45 a. m. All of the above trains will stop at Second street, Harrisburg, to take on passengers.

Nos. 3 and 9 run daily between Harrisburg and Hagerstown.

*Daily. †Daily except Sunday.

‡On Sundays will leave Philadelphia at 4.30 p. m.

Through coaches between Hagerstown and Philadelphia on trains No. 2 and 9 and between Winchester and Philadelphia on trains 4 and 7.

NORFOLK AND WESTERN RAILROAD.

Nos. 1 and 10 have connection at Hagerstown to and from Roanoke, Bristol, Chattanooga and New Orleans, and points on Norfolk and Western railroad and East Tennessee, Virginia and Georgia railway.

H. A. RIDDLE,
Gen. Pass. Agent.

J. F. BOYD,
Superintendent.
JAMES CLARK, General Agent,
Chambersburg, Pa.

ANNOUNCEMENT.

Juniata College was organized April 19, 1876, and in the short period of its development has gained a definite and widely recognized position in educational circles. Its history has been one of steady growth in numbers and influence, due to the high standard of its work. The preparation given to young men and women for the active duties of life has been efficient, and it will be made increasingly helpful as new features may be introduced into the curriculum.

The college offers instruction in the following departments: Business, Music, Bible, Preparatory and Classical. Each department is thoroughly organized and the instruction is given by teachers selected because of their adaptation and preparation for their several lines of work.

The Business Course includes the theoretical and practical training which is demanded in business life to-day. Stenography and Type Writing may be taken separately or as supplementary to this course.

The work in Instrumental Music embraces a study of the classical composers, as well as more elementary work for beginners. Chorus singing, voice culture, harmony and composition are taught in a systematic manner in the vocal department.

The recognition of the Bible as the Word of God and as a standard of belief and conduct has always been prominent in the minds of the promoters of this institution. Therefore Bible study is emphasized in its instruction, and there are regular courses in New Testament Greek, Bible Geography, History, Analysis and Interpretation. This department of the college is also made prominent by a special Bible term of four weeks during each winter term. During this period, in addition to the regular courses, there are classes in methods of instruction for religious endeavor and general lectures on selected books or characters of the Bible.

In the past the Normal English or Preparatory Course has been the one most liberally patronized, and its worth is attested by the success of its graduates. It is essentially a thorough study of the English branches, adapted to professional work in secondary schools. It includes an introduction to Latin and German and to the

field of natural science. The work in pedagogy is on broad lines and the latest developments in the theory and practice of teaching are given in the class room and by public lectures.

The Classical Course is of a high standard and its work has been recognized by the State, and Juniata is a member of the "College Council of the State of Pennsylvania." Graduates of the Classical course will therefore receive, without examination, a life certificate entitling them to teach in any public school of the State. Graduates will also be admitted without examination into the graduate departments of the American Universities. This course is attracting students because of the nature of the work, and the low rate at which its advantages are offered. The need for this more advanced course of instruction is becoming widely recognized, and Juniata College is now prepared to carry on this department at the same high standard which has marked its other work.

The efficiency of these different departments is largely increased by the Library which contains books bearing directly upon the classroom instruction, as well as works of general literature. Original research is encouraged and required, and the ability to use books to advantage is thereby gained. The fireproof addition to Students' Hall built during the Fall term of 1896, is the latest addition to the equipment of the college and forms a safe receptacle for the accumulated wealth of books. The change has also provided a spacious reading room, which is an important centre of the college work. Recent purchases and donations have largely increased the collection of books and it is the purpose to keep the library as a storehouse of the best thought in all the lines of educational work.

Three large buildings furnish room for the class work and a home for the students. The centre of the student life is in the dormitories, and the influences are such as to contribute to the development of true manhood and womanhood.

The Spring term will open March 22, 1897 and the Fall term September 13, 1897. For catalogues and other information, address,

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JUNIATA ECHO

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Commencement

The Commencement exercises begin with the class sermon to be delivered Sunday evening, June the thirteenth. Each day of the week up to the close of Thursday will be crowded with work that will interest every one who has the desire at heart to see the success of the work at Huntingdon. These exercises will be especially interesting to old students, and graduates of the school, and who would also find new inspiration in a visit to Juniata College at that time.

The commencement exercises will occupy the whole of Thursday June the seventeenth, and this makes a day of good cheer, filled with joyous memories for those who return, even if it is a day of trial and hard work for those who have labored during the year to supply the needs of the workers, and a day of great anxiety for those who are to, directly, furnish the entertainment. It is, or al-

ways has been, and that without an exception, a day of delightfully propitious weather, adding to the enjoyment of all.

The Alumni reunion has become a delightful feature, and serves as a bond to unite each to his or her *Alma Mater*. Each alumnus should return bearing some beautiful evidence of the devoted work that has been done, to be held up, that each may admire, and go away encouraged. Those who cannot come should send, that the encouragement may be abundant, and the rejoicing at the literary home may be complete. Then, come to commencement, that you may see what the work is, and how the workers have performed their duties.

We Desire to State

That the article in this number of the ECHO, by Martin G. Brumbaugh Ph. D., is taken from the Official Organ for the observance of Arbor Day in the state of New Jersey; that it will be read in all the schools of that state, and should be read in all the schools of the state of Pennsylvania; that it was prepared by request of the official committee of the state of New Jersey in charge of Arbor Day observances; that it is a plea for a day of outing in the forests for all schools of that state, and it comes with greater force to the schools of Pennsylvania, where most of the towns are surrounded by beautiful forests or are in easy reach of mountain scenery green and picturesque; that it ought to mean an Arbor Day for Juniata College, and is a plea for more days in the woods such as the students had at "The Forge" in 1896, and

for a repetition of which there has been a wish and request for 1897.

We state further that the cultivation of the beautiful is too much neglected; that the routine study of the text book in the class room has destroyed the best elements in education—the heart education from the artistic point of view; that the grandeur of the mountains, the inspiration of the forests and trees, the music of the brooks and water-falls, accessible to almost every school in Pennsylvania, are elements in the truer education that cannot be neglected without dwarfing the best part of the nobler attributes of the human mind and soul; that our communion with nature under such circumstances, brightens the mind for greater achievements, sweetens the life for purer enjoyments, inspires the soul to better living, more devoted worship, and a clear recognition of the great Creator whose handiwork may be traced in all these things, and of the attributes of the divine life that has an indwelling with us when we allow ourselves to be placed in harmony with the elements of that purer life.

Our education is so hampered by our limited view. The man who digs a hole in the earth and piles up the debris of his work about him, necessarily limits the extent of his outlook, and this is what much of the teaching of the present time does in the schools: but he who lifts himself from the pit climbs over the accumulation about him, and up to the mountain summit vastly extends his view, broadens his outlook, and gathers inspiration from both; and this is what the teaching of this age should do for the boys and girls brought under its influence. This is not done by confining them to a limited space within and immediately around the school house, devoted to the text books, or yelling on the

campus, but the broader view of nature study is found among the inexhaustible beauties where the trees grow, the flowers bloom, the birds sing and animated nature revels in its freedom; where the mountain peaks direct the view to the cloud-flecked sky, and their bases choke the turbulent streams into roaring water-falls. The great book of nature has so many lessons hidden away where they are not reached, that the search of those who will take the trouble is always richly rewarded; so let this be a plea for a day in the woods—not one only, but many.

NATURE STUDY IS NATURE LOVE.

MARTIN G. BRUMBAUGH

The choicest fruit earth holds up to its Maker is man. To ripen, elevate, educate mankind is the great mission earth has to perform. Man's emancipation is essential to his happiness and to his usefulness. He is surrounded by mysteries. He is full of wonder and of superstition. To know himself, as Socrates declared, is the basis of all real knowledge. For his own revelation and his own comprehension of himself the whole organization of nature and the sum of human experiences must contribute. He feeds upon objective and subjective things. Thus the study of Nature and of the humanities is fundamental in his educational advancement.

Unfortunately we have been trying to make ourselves believe that the study of Nature must be, from primary school to university, of such an organized, systematized and analyzed character that scientific methods have dominated the whole acquisitive period of life. The same may be said for the humanities. We forget that Greece was great so long as she was artistic. She was dead as soon

as she became scientific. It was a love for Homer and for Hesiod that made the Greek literature rich, the Greek nation powerful. When the basis of education is not laid in sympathy, and when form is substituted for spirit, we approach deserved destruction. What we need, then, is a reorganization of our method of approach to the great world of things "that shines so peacefully around us." We must teach, and we must allow pupils to love sincerely and in their own way, the great and wonderful world of God without us. For the formulated and scientific study of Nature in the college and university every normal mind will plead; but the basis for this, laid broad and deep in the mind of the child, is sympathetic, not systematic.

We hail, therefore, every educational agency that aids a child to acquire or to manifest a sincere love for some object in nature, an object that will stand as a type of many, and give the child a self-selected line of approach to the whole world of phenomenal and spiritual entities. Arbor day is full of the "sweetness" that fits for the "light" of science. It teaches and encourages unrestrained affection for objects in nature. It stands pledged as a holy day of inspiring influences. On Arbor day a child should be led out into nature, set in the midst of loveliness, lost in the wavering morrice of nature's glee, and allowed to use his heart as a compass to find his way along his own track back into himself, bearing rich reflections and fragrant facts for the organization of his life after higher ideals to nobler ends.

I confess to a sincere love for any such experience. How much it means to see the morning sun crown the tallest pine of the mountain's crest with a wealth of gold; to observe the bird choir lead the triumphal march from tree to tree, until

the valley, flooded with light, hangs out its leafy banners to welcome day's processional march; to perceive the morning mists, purple with the tinge of leaf and vine, creep sullenly to the shadowy recesses of the spirit-haunted hills, and at eventide leap from their lair and drive the lingering light of an autumn day up the eastern slopes and hold the valley enthralled in a double darkness of night and shadow; to wander along some mountain stream that leaps from the sky into twilight pools and hear in its murmurs all the songs of human life—the song of the meadows beyond where a fortnight ago it slept between fern-fringed banks and dreamed of stars, or a song full of remembrances of the lullaby that, half in sorrow, half in hope, leaped from my mother's heart and made me long for the sorrowless song of heaven; to find along its narrow channel rock-barriers, through whose green-curtained portals is revealed secret haunts of rare flowers and rarer birds. Here the soul is made receptive and rich. A day in such a labyrinth of varied beauty will enhance many fold the value of all subsequent study.

Happy the child that has learned to love a tree, to study its ascending and descending parts, to understand the function of the part that loves the darkness, the part that loves the light, to follow its daily changes, and to see in it the type of the season "when frosts are slain and flowers begotten"—

"And in green underwood and cover
 Blossom by blossom the Spring begins,
 The full stream feeds on flower of rushes,
 Ripe grasses trammel a traveling foot,
 The faint fresh flame of the young year
 flushes
 From leaf to flower, from flower to fruit;
 And fruit and leaf are as gold and fire,
 And the oat is heard above the lyre,
 And the hooped heel of a satyr crushes
 The chestnut-husk at the chestnut-root."

Here, then, is the mission of elemen-

tary schools; to assist each child into enthusiastic love for the things of the senses and to aid him to give expression to his own impressions in clear, concise, correct language. All influences at variance with this fundamental law of education are wholly evil. They crucify the child's love and drive him to live below his best. We have learned finally that it is what a child loves, not what he knows, that conditions his thought, organizes his reflective life, makes for character. It is not too much to hope for a time when school yards shall be planned with as much pedagogical concern as school houses, school books, or anything that is the school's. Before approved equipment within the school-room we shall, then, place the arrangement of the school's outer equipment. What would we not give to have around every building used for elementary education a large playground, fringed with plants and flowers and shaded by stately trees, in whose branches the song-birds, unscared, would sing, and through whose "leaf-latticed windows" would peep the sun! Just as essential as the laboratory for the scientist is such a natural environment for the youth.

John James Audubon had his boyhood home in a cave on the banks of the Perkiomen creek in Pennsylvania. It was here that his soul was filled with rapturous love for bird-life, a love that in his maturer years led him into forest fastnesses to find the secret haunts of humming-bird and oriole, and made him one of the greatest ornithologists of the world. First a lover, then a scientist! He was great in science because he was great in love. His science was, in fact, only his organized love. The same process is involved in the making of any great man. We shall be wise as we learn to love children, and they shall be wise as they

learn to love, and thus learn to love the countless store of signs and symbols scattered by an All-wise hand in promiscuous order about them. They shall be wiser as they learn to interpret these fragments of divine perfectness and combine them into a revelation of their Author. They shall be wisest as they love Him and all things He has made. This love shall mount into knowledge in the dateless day—the day when we shall see face to face and know even as we are known.

APRIL'S TEARS.

WILL SHAFER, '95.

They say 'tis April month; and sad and tearful
has she come,
For March has blown himself away, and she is
here alone.
But, see! the showers make the trees, the grass,
the flowers gay,
And give us such a fresh, sweet month for that
that we call May.
O yes! the tears we shed in youth, when March
winds blow along,
O'er things that make us wise and good, o'er
things that make us strong—
March trials we encounter, and in April o'er
them weep,
Forget we not, however, triumphs follow trials
deep.

The May-time's yet to come.

EGG ROLLING.

MARCUS

Every one has heard of "log rolling" in the forests, and especially in the capital of each of the several states. "Egg rolling" is a custom peculiar to Washington, and is a children's frolic upon the sloping lawn south of the White House, or Executive Mansion, throughout Easter Monday. The President annually opens the grounds and the children of all shades and conditions come trooping to the common center by thousands. Baskets, hands and pockets are filled with eggs of

all colors to be rolled along the grass. When they collide with other eggs, there are shouts and only the broken fragments of shells remain upon the grass to tell where the meat of the eggs so rapidly disappears. By time for luncheon the remaining contents of most of the baskets possess little attraction as the appetite has been largely satiated by boiled eggs in all degrees of hardness.

The Marine Band was this year ordered to play for the children and it greatly added to the life and enjoyment of the multitude. A score or more of policemen were detailed to see that no grown person interfered with the toddler, or those of somewhat larger growth, and also that none were injured in rolling themselves down the slopes after the eggs. The scene was indeed a stirring one—the White House as a back-ground, the great State, War and Navy building on one side and the Treasury building on the other, and the kaleidoscopic mass of children and onlookers rolling, playing games, and rushing to and fro amongst the green trees and flowers and fountain—over the grass and around the Marine Band. It is a sight never to be forgotten and makes “children of a larger growth” wish they too could thus enjoy life unmindful of the cares which come with added years and responsibilities.

ANNIVERSARY OF ECLECTIC LITERARY SOCIETY, '97.

CARMAN C. JOHNSON.

'Twas a great event in the story of the Hellenic race when a few neighboring tribes near the mountain of Olympus came together and formed the first amphictyony, thus uniting their individual characteristics into one purpose, that of a common religion and a common governmental code. Greater still was the occa-

sion when several of these amphictyonies having been instituted and having gained strength with their growth, united to form the Grecian confederacy and successfully withstood the combined force of Asia under Xerxes. The days upon which these great dramas of the world's history were enacted called forth in the Greek, by their annual recurrence, the most enthusiastic demonstrations of joy and thanksgiving. So every people, every nation, every state, every county, every town, every school, and every society has its anniversary.

This is the twenty-first year after the founding of Juniata College and of one of its strongest adjuncts, The Eclectic Literary Society. For the purpose of celebrating that event, of brightening the recollections of those early days, and of meeting again with the persons who had participated in the exercises of the old society, the Eclectics meet annually in reunion. More than a thousand invitations having been sent to old society workers and to friends of the school, an enjoyable time was anticipated. Professor Shimmell of the Harrisburg High School, once a member of the Juniata Faculty, was first among the visitors to arrive at the college, he having been chosen as chairman for the evening. Others came later; and when the chairman, accompanied by Mrs. Rebecca Black as secretary, took his place, the hall was filled with interested friends, old “Normalites” and appreciative Juniatians.

While we were thus assembling, the rich tones of a male quartette arose from the Babel of voices and confusion, and hushed all into silence. Then the meeting was called to order by the secretary, who announced the president's address. Mr. Shimmel, after some very happy remarks in which he showed his kindly in-

terest in the present Juniata College, and also his remembrance of the days that have been, presented some extremely practical thoughts on the subject of debating. He recalled, that there were those in the early history of the school who refused to perform their society duties, especially shirking the debate. The fact, that those men who took most active part in society work are the men upon whom the world is depending and may well depend for something, sufficiently remarks upon those who failed to make use of their literary opportunities. Further the speaker said, that the debate should be argumentative, but not unduly so; that it should always be well prepared; that it should be short. Anything that is done to-day must be done in a hurry. In the selection of topics for debate, one should either choose something with which he is familiar, or with which he has some desire to become familiar. Questions of local interest are especially good in developing power in debate, because the speaker naturally draws upon his own personal knowledge and feelings. Young speakers very often fall into the grave error of discussing questions of science, of philosophy, or of state, long before their minds are able to comprehend these themes.

During this address it was noticed that our students were greatly interested, for they seemed to recognize that what was being said came from a man of some experience and observation. Following the address of the president, Professor William Beery and Miss Ella Arnold rendered a very beautiful vocal duet.

The speaker of the evening, Doctor Marion Learned, Professor of Germanic Philology in the University of Pennsylvania, was next introduced. From his most excellent address the following thoughts have been culled: Eclectic is a

word suited to us in these days of cosmopolitan thought, in which it is the disposition of earnest men to select out the best from all sources of learning and experience. Although foreign in its derivation, the word stands for a purely American principle. The American is ready, agile, forcible and confident, because he thinks and talks fully upon the diversified interests of the present, as well as upon the experience and learning of the past. This disposition has come to him largely from his practice in literary society work; and literary societies are the saving clause in these days of American eclecticism. There is a growing disposition in the land toward specialization in education, a utilitarian purpose if it might be called such. This one danger threatens the academic institutions of our country, that we will become machines. Let the American boys and girls hold fast to these literary societies, for they make us truly American. They teach one to balance the issues of education. They help young men to elect and select.

My particular message to you to-night is, the part which German culture has had with American culture. Three forces have wrought upon the culture of America from as many different nationalities in as many different periods. First, there is the English element in our earliest history. Its influence was felt from the earliest days of colonization to the Revolution. From the close of the revolution to about 1815, the French element, which at that time was the predominant spirit in the culture of the world, very largely determined the tone of our social and political life. With the peace of Vienna, and the banishment of Napoleon, that nightmare of Europe, there appeared upon the horizon of America's vision, the culture of Germany. This was the dawn of our new era.

We are glad to have some relation with the classical men of Greece and Rome; and then we are proud of our English ancestry. The majority of the sentiments and precedents which became a part of our national constitution came from Athens and Rome. 'Twas thence our forefathers drew their stimulus. The ideals of Greece and Rome stood before the orators of the Revolution and made them breathe anew the cause of freedom. The old regime of the colleges of England and even of our country is primarily Greek and Latin. These were the sources of this classical inspiration which affected our early history. It has not been so long since Latin began to give place to the study of English. The orations of Demosthenes and of Cicero, the narratives of Virgil, and the odes of Horace entered into the schooling of every man of learning. Here is the cradle of American thought. It is yet a mine of wealth; so young men, do not fail to study Latin, and know at least the rudiments of the speech of old Athens, if you would put yourself in touch with the framers of our government.

But the new epoch has added a new element to culture; it is the principle of eclecticism, of Germanic culture. The man of learning to-day must be able to commune with the great republic of letters. Every person who stands for literature, art, or science must know at least two languages. No student can expect to become proficient unless he read the great authors, in their own language. This necessitates a very good knowledge of French and German. Here the speaker traced out clearly the history of the rise and spread of the new Germanic movement. George Ticknor and Edward Everett first went from America into the German school at Goettingen, which had been but recently opened to foreign stu-

dents; thus this university unlocked the gates of science to the world. As a result of George Ticknor's student life in Germany, we have his history; while Edward Everett returned to America imbued with the new light of learning and with many German books. His popularity in America put him in splendid position for introducing this new impetus into our collegiate work. George Bancroft, our great historian, also spent some time as a student in Goettingen; and soon this came to be recognized as a finishing touch to one's education. Next a wave of German thought came to the shores of America in the persons of three native scholars, aggressive men, joyful in their expectations of greater liberty. They were Charles Beck, who became professor of German in Harvard University; Charles Fullen, who also was professor of German at Harvard, afterwards losing his position by reason of his anti-slavery opinions; and Franz Lieber. Soon the study of economics as a science was introduced into our schools, all on account of this new movement from the German centre of learning.

Another American whose sojourn in Germany has had its effect upon the culture of our country is the poet of the American heart, Henry Wadsworth Longfellow. Although he scarcely ever receives the credit for it, he introduced German poetry into America; and the "mystical humanism" of his "Christus and Mystery" has greatly heightened our tone of thinking. Thus within a period of two decades, from the region beyond the Rhine, there came such a flood of learned inspiration, that the whole tenor of our scholastic ambition has been wonderfully modified, if not altogether changed. The transcendental movement of New England owes its origin and growth to Germanic influence. This

gem of Germanic philosophy gave a new impulse to all the literature of New England. We must beard the New England Lion in his den.

In 1708 Cotton Mather wrote to the Pietists of Halle, and recognized them as the source of much of his inspiration. If there is any culture which needs a hearing it is German culture. Let no one be ashamed of his German descent. Much might be said of the quiet, peaceable, Pennsylvania German pilgrims, who, although they were often scoffed at by the more advanced sects, yet were more thoroughly educated than their scoffers, and far more cultured. Cultured men from New England were often amazed at the fineness of intellect displayed by such men as John Kelpier and others, who dwelt in communities of which Ephrata was a type. These Pietists, as all of these sects were called, were quiet but powerful in thought and education.

To-day the one country that is doing the thinking of the world is Germany. In spite of the fact that this country stands as a *Kriegsstaat* with its army, ready to deal death and destruction throughout Europe, it has taught the world how to think. Many of our textbooks, most of our scientific instruments, the latest and best methods of teaching are Germanic; hence they are eclectic. Old England does not teach anything of the Germanic movement. America in this is far ahead of her mother country. These are living issues, young men.

Seek out elements of culture that are best adapted for to-day. The nations of the future, that are to stand in the front ranks of literary progress, must proceed along Germanic lines. America is almost leading in the movement now. Do not fail to put yourselves into the avenues of culture, my eclectic friends. Study the history of your country as you study your

family history. In it you will find Hellenic, Roman, German, and French influences. So, study all of these languages. The man of the future must feel acquainted on the banks of the Rhine, on the banks of the Tiber, on the banks of the Thames, and among the ruins of the Acropolis.

The speech of the Doctor was well received, and the students of the college especially were stimulated to more noble endeavors along literary lines.

The President next read a telegram from Dr. Gaius M. Brumbaugh, one of the original trio of students, regretting his inability to attend the Anniversary. Doctor M. G. Brumbaugh then arose at the call of the President and bore testimony to the excellent address of Doctor Learned. The society then adjourned.

RELIGIOUS.

FLORENCE M. HARSHBARGER, Correspondent.

The program rendered by the Sunday School Easter morning was well appreciated. Easter songs were given in quartettes and choruses by the school. Recitations were given by individuals and classes. A class of eleven pupils gave an exercise showing when and where Christ had appeared after his resurrection. The little tots, called the "Lily Class," sang their little song of "Easter Lilies;" and then in words sweet and simple told the story of the resurrection, and compared Christ, coming forth from the tomb in all power and grandeur, to the pure whiteness of the Easter lily. Beautiful lilies graced the stand near by, enabling the children to think upon the purity of our blessed Saviour's life. So if we love Jesus, we will come forth all pure and beautiful as the Easter lily; and our life shall be one of never ending Springtime.

For months our attention has been drawn to a neighbor's front-door; not because of its frequent swinging upon its hinges. Were we to judge from its swinging to and fro, we would not so much as know whether the door had hinges. Once in a while the postman places mail upon the upper step and then raps loudly. Presently the door opens slowly and usually only wide enough to reach out for the mail, and then softly closes again. The blinds never open to let in the sunlight. Visitors seldom come to this home. When they do they enter the gate and go around to the kitchen door. There are children in this home. Father, mother and children are delicate. They are unable to bear much company, are nervous and subject to "bilious attacks." Can you tell why? Throw open the doors and windows. Let in the glad free sunshine and pure air, and the foul damp, the musty odors will leave. Let the carpets on the floor and the paper upon the wall fade if they will, but do not shut out God's sunlight which gives strength and color to His human blossoms. Just in this way, however, do people shut the love and sunshine of God out of their hearts. We are moving temples, not filled with hopeful, trustful spirits, but filled with the foul spirit of doubtfulness. It is wrong. Just as much as we need the sunshine and fresh air to repair our physical beings, so we need the sunshine and love from a divine source, if we would grow strong spiritually.

Bro. H. B. Brumbaugh in his sermon, Sunday morning, April 25, 1897, ably drew out the home life found in the Bible. He took for his text, Phil. 2: 14-15, dwelling principally upon the 14th verse. "Do all things without murmurings and disputings." This is indeed a very

common thought; yet may touch more lives than many texts of more importance. It comes home to us. This world is large and there are a great many things in it we do not see. We do not see because we are disinterested. The geologist is interested in the rock. The botanist sees much in the plant and tree because he studies their characteristics. The farmer watches the growing grains. The laborer sees bread and meat. The capitalist sees gold and silver, all because they are interested. Some see this, some see that, so it is with the Bible. The Bible is a wonderful book, not in size, but wonderful in variety. Some see one thing; some see another. God wants us to see the Bible as a whole. He wants it to mean meat and bread-*food* for our souls. We should study it for this purpose. The home life of the Bible is the most striking. Here is the Christ life, the Church life, the individual life. The home is important to us. Here it is where people measure us—our lives—our christianity, for if we are not christians at home we are not christians in the world. Do all things without murmurings and disputings may apply outside of the home, but it refers especially to the life of the home. What a blessed, what a sweet life we would have without murmurings and disputing! This thing of murmuring is common; in the home, in the street, and in the shop. Murmuring is an unpleasant sound. It indicates dissatisfaction with our lot in life. We do not appreciate God's gift, and we murmur. After God had been so merciful to the Children of Israel, bringing them out of Egypt, across the Red Sea, over the desert; after he had sent them the manna from heaven to eat; after all this, they murmur against Moses and against God. The Father was angry with them. He permitted only two to enter the promised

land. It was a great sin on the part of Israel. They murmured against Moses because he was their leader. They murmured against God because He was their dispenser. All through the ages we find that man murmured against the providence of God. The same spirit which caused them of olden times to murmur is at work to-day. The thought comes, are we guilty of this sin? We murmur not because we want to fight against God, not because we want to show Him our ingratitude, but because we forget. When we are afflicted we complain, grumble and growl. We murmur at the very things we bring upon ourselves. If God does send us affliction, then we should be resigned; for Paul says, "All things work together for good to them that love God." We should rejoice if God brings upon us burdens to do us good. It may be His process of purging us. Bro. Brumbaugh dwelt upon the thought that unless we do all things without murmuring we are not blameless and harmless, we do not walk as the sons of God.

Sunday evening, April 4, 1897, Bro. W. J. Swigart preached from Deut. 32:12. "So the Lord alone did lead him." Bro. Swigart dwelt for a short time on the condition of the Israelites at this time, upon how remembering all the wrongs against Him, still God led him. "So the Lord did lead him." Our attention was called to the word *so*. This was the manner of his leading. The word is a little one, but convenient. We speak comparatively, saying, it is so cold, so warm, so bright, so gloomy. Christ once declared that "God so loved the world that he gave his only begotten son, that whosoever believeth on Him should not perish, but have everlasting life." We use the word here in a comparative sense. In the verse preceding we read,

"As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord did lead him." The eagle is a bird of prey, has a small beadlike eye, soars higher and flies nearer the sun than any other bird. The eagle moults or sheds its feathers quite often. During this period the bird is stupid or languid, and eats but little. But when its feathers begin to grow, the bird becomes strong and fierce. With a new growth of feathers comes a renewal of its youth. This bird lives to be more than a hundred years old, and then when it dies does not die of decay or disease, but owing to the growth of the beak down over the mouth, the bird is unable to eat and so starves. When the mother bird wishes her young to grow strong and to fly, she pecks them, and beats them with her wings. She stirs up the nest and puts them out. She compels them to go. Not a very tender leading we would say! But the eagle spreadeth abroad her wings, she taketh them, beareth them on her wings. When she finds the strength of her young failing, she is there to support them. When they are attacked by danger she is there to spread out her wings over them. It is said of the eagle that her keen eye will detect the approach of an arrow and she will place herself between the speeding arrow and her young, allowing the arrow to penetrate her own body in order that she may save the life of the eaglet. So our loving Saviour has, for us, interceded with our Father. He for us has borne the cross—has received the cruel arrow into His dear self that we might be saved from the curse of sin. It is He who bears us up even more tenderly than the eagle when He finds our strength failing. It is He who strengthens us in the hour of temptation. And yet, in order that we may gain strength, some-

times the leading is keenly felt. Sometimes we find persons willing to be led if they are led where they want to go. Many so called christians want to be led, but want that the leading be such as to avoid the rough and dark places—they want to be led so as to avoid labor, but He does not lead this way. He leads us into labor—into the dark places where we needs must walk by faith rather than by sight. Bro. Swigart dwelt for a little time upon the thought that it is good for us to be thrown out upon our own resources, good for the young man or young woman to be sent to school without money enough to get home. Like the eaglets, we should early depend upon our own resources. Once a footbridge crossed a stream. A support had been placed about midway under the bridge, but the water had washed the foundation away from under the pillar, and instead of its being useful, it had become a weight. Persons sometimes who come into the church remain weaklings in the flock, and instead of their being supports, they become weights. Let us allow ourselves to be led, willing to follow where He leads.

NOTES AND PERSONALS.

Prof. Emmert recently paid a visit to his old home in Hagerstown.

The little daughter of Prof. Beery seems to have brought a wealth of sunshine into an already happy home.

Miss Katharine Bruah of Frankstown recently came back to see the school of which she was a student in '94.

Harvey S. Replogle, '96, who has finished his Winter school and is now teaching a Summer Normal, came to Huntingdon recently to catch some of the inspiration which comes from a Sunday spent among the people of the College.

J. M. Bell and W. R. Baker, having just finished teaching their schools, came from Lewistown to attend the Reunion.

Miss Mary W. Johnston, student of last Spring after visiting for a few days has returned to her home in Franklinville.

J. S. Zimmerman, student, went to his home in Somerset county to spend the Sunday, and while away preached two sermons.

W. H. Gnagey, who is a busy man behind the counter and at the desk, in Accident, Maryland, says that he always finds time to peruse the ECHO.

We regret to announce the death of Mrs. Good, mother of J. Omar Good, '96, which took place Sunday April 11th, at her home at Midvale, Pa. We extend sympathy.

A letter from Lucy Leatherman, '94, of Warrensburg, Missouri, informs us of the recent removal of the family to Woodly, Florida, where she expects to join them soon.

Bertha Coder, '96, having taught her first term of school successfully, takes up the work of general agent for a publishing house, for the Summer. She attended the Reunion.

Dr. E. Bower Himes, '94, who is practicing in Newton Hamilton, wheeled his way up the picturesque Juniata River to see the old school grounds and shake hands with friends.

Viola Workman, member of the Senior Class and ECHO correspondent for the Oriental Literary Society, spent a few days with her home folks in Ohio recently, on the account of sickness in the family. We are glad to say that her friends have improved in health and that Miss Workman is with us again.

John M. Miller, '94, is thinking about something. He said recently, "Progress is the law of nature." We await the "logical sequence" of this remark applied to its author, for John will be heard from.

Many students of former years will remember the kind hospitality of the Bechtel home near Grafton. Miss Letitia is still a homemaker on the farm-place; but she did take time to come to the Reunion.

Mrs. Susan Holsopple Keller, a student of former days, known in college circles as Susan Holsopple, sends a message of good will from her home in Pittsburgh. We are not only glad to hear but are also glad to report the whereabouts of students of former years.

Roland L. Howe, '94, who is a busy man in Philadelphia, stenographer as he is for the purchasing agent of Cramp's Ship Yard, wants to be remembered to all his old school friends. He suggests that in the on-rush of life we may forget one another. But; once a Juniatian, always a Juniatian. We do not, ah we will not, forget.

J. P. Barret, general manager of the Richmond Roller Mills and a former student remembers his school by sending in a list of names for college catalogues. This is a manifestation of the helpful spirit to which every literary institution owes its existence; and we know that the school authorities are always pleased to see their old students remember them in this way.

"We are both well and happy; quite busy getting settled. Jersey is a good place to live." We quote the above from a recent letter written by John C. Reiff, who needs no introduction to our College fraternity. But really it seems so queer to get a letter from John, John who was with us during seven eventful

years, laughing with us in our joys and sympathizing with us in our misfortunes. We sincerely renew our well-wishes for the success of the Juniadians in Sergeantsville.

Among those of our girls who have acquitted themselves nobly in the profession of teaching may be mentioned Dora Weaver, '94. Miss Weaver has not only won for herself an honorable distinction as a teacher, but has proven her ability by successfully taking the examination for permanent certificate. We do not advocate "women's rights;" but we do insist upon the girls to claim and take all of those positions which they may fill with a grace befitting womanly dignity.

Mrs. Silas Keim of Elk Lick, Somerset County, visited her daughter Cora recently, and seemed to enjoy herself as she met the students and teachers of the institution. Mrs. Dopp, whose daughter Edythe is also a member of the school, spent the Saturday and Sunday of Communion Services at the college. Certainly one may feel at home here; and no mother or father should feel that school boys and girls are too busy or too far removed from them, to enjoy the visits of older people. We welcome all the parents of the boys and girls.

The Louisiana School Review comes to our desk monthly, and it bears in its columns many evidences of Juniata influence upon the educational interests of the South. R. L. Himes, '88 poses as the Business Manager of this aggressive journal, is chairman of the Reading Circle Committee, and acts as State Institute Conductor. We also notice the name of H. B. Landis, '94, on the programs of the Teacher's Association. Geographically we are rather far removed from this Southern field; but our

kindly interest in the boys and girls of Juniata who labor there never fails: the spirit of the College is far extended.

Only those who have seen can realize the beauty and inspiration of the mountain scenery which encircles this college town. The trees are just now putting forth their new foliage, while here and there green fields dot the hillside and reveal the location of a farm place. The arbutus season is at its height, the low lying creepers having sent their little cups of pink and white above the brown and crisped leaves to announce the advent of Spring. The hypatica triloba seem to be very popular this season; and the wind-flower is seen very frequently in large boquets. Violets too begin to make their appearance. All these and many more grow luxuriously in the meadows, beneath the trees, upon the rocks, or in the swamps. Botanizing is popular, the students taking great delight in the gathering, analyzing and preserving of these beauties of nature.

All former students will remember the nine-twenty chapel chats to which we were subjected at the beginning of new school terms; how we were advised of certain evils, warned of certain dangers, and informed of certain forms of propriety. How circumspectly we walked as we went out from those assemblies! Recently the exercise was made especially instructive and interesting by the combination of Dr. G. W. A. Lyons and Prof. J. H. Brumbaugh on the program. The Doctor gave us a very careful and learned explanation of the physical effects upon the student resulting from over-eating, over-exertion and over-stimulation. His comparison of the human organism to a republic was certainly well wrought out. By this he showed the independent and at the same time depen-

dent relation of the members of the body upon one another, and drew his conclusions simply but forcefully. Following him Prof. J. H. Brumbaugh in his own style brought to our minds some happy illustrations of points in social life, and these were well received.

The celebration of Arbor Day took a new turn at the College this year. Instead of planting a tree, the Senior Class placed a tiny vine at the entrance to the main building and soon we may speak of the "ivy manteled tower" of Juniata. An address by the President of the Class, Mr. John M. Pittenger, opened the exercises, after which the vine was planted by Lida Johnson and Joseph Stephenson, every member of the class in turn depositing a shovel full of soil around the tender rootlets. The orator of the occasion, Fred Whittaker, in a most spirited manner spoke of the ruthless destruction of our American forests, pleading for their preservation and for the planting of other ones. A quartette by Bessie Rohrer, Rhoda Swigart, Hervey Keim, and Jesse Emmert closed the program. We then walked around to see the trees planted by former classes, and recalled the days of '94 '95 and '96. 'Tis class spirit that results from all this ceremony, a class spirit that makes all the members of the class feel an interest in one another.

The closing exercises of the Gymnasium work for this year were held on Saturday evening, April 3rd. The thoroughness of drill and the grace of movement displayed by the ladies and gentlemen, as they performed their parts with dumb-bells and wands, cannot be too highly praised. The program was interspersed with literary and musical selections. The balancing exercises by Elmer Shriner and the swinging of the Indian-

clubs by Mrs. Dr. Lyon were notable features of the evening's entertainment. Prof. Heckman is to be complimented for his untiring efforts in the preparation of the students for the event; and Juniata College may now speak of its physical training department, with a very good grace.

LITERARY SOCIETY NOTES.

WAHNEETA.

FREDERICK D. ANTHONY, Correspondent.

As a result of our last election of officers, the following persons were chosen to serve for the ensuing term: president, J. L. Hartman; vice president, George Wirt, secretary, Bertha Evans; Editor, H. R. Myers; Critic, B. F. Ranck; chorister, B. I. Myers.

We believe it was unintentional for the Oriental correspondent to state that there are twelve Orientals and twelve Wahneetas represented in the class of '97. We kindly wish to state that there are eleven Orientals and thirteen Wahneetas in the above mentioned class.

Our chorister-elect, Mr. B. I. Myers, organized the following choir to serve during the Spring term of School: Soprano, Esther Fuller, Lida Johnson, Anna Smith, Jennie Dome, Iva Markley, Zelda Hartzel, and Gertrude Rowland; Alto, Rhoda Swigart, Edna Keeny, Esther Morgan, and Mattie Weybright; Tenor, B. F. Ranck, E. J. Newcomer, E. D. Nininger, and Theodore Jackson; Bass, J. M. Blough, F. D. Anthony, J. B. Emmert, J. J. Bowser, and S. J. Berkley; Pianists, Mabel Snively and Anna Morgan.

The following program was rendered by the society on Friday evening, April 2nd: Instrumental Duet, Misses Mabel

Snively and Edythe Dopp; Oration, "Best Education for Women," Esther Fuller; male quartet, "A Medley," E. D. Nininger, J. B. Emmert, Theodore Jackson and J. L. Hartman; Recitation, "The Octoroon," Anna Smith; Debate, "Resolved that we should have a curfew law," affirmed by F. D. Anthony, negated by J. H. Glazier; vocal duet, Anna and Esther Morgan; Recitation, "Mary Queen of Scots," Lida Johnson; Vocal Solo, "Afterwards," Esther Fuller; "Quiver," J. O. Good.

ORIENTAL.

VIOLA WORKMAN, Correspondent.

It does not pay to have anything lying around idle,—not even one's curiosity. When directed in a right channel, curiosity is a good thing, and our idea is that young people should more generally set their curiosity to work upon the problems of literary training. For all students, the "Oriental Society" is by far the best place. If you care to know "why" (curiosity, you see) ask us and we shall gladly explain.

We notice great improvement in many of our workers which proves the fact that practice gives fluency in speech and recitations, and concord in music. The members seem to realize that success depends upon the faithfulness of each individual, and the result is there are few substitutes needed. Nothing shows better the interest of the absent members, in the society and the appreciation of its needs than a great number of books. It is always a pleasure to receive copies from those who are in other fields of usefulness.

Bayard Taylor wrote, "The gift of song was chiefly lent to give consoling music for the joys we lack." The charm of music is great. In the home it fosters

the home spirit and strengthens family ties. If the gift of song is a divine gift, the disposition to sing is a holy influence for the saving of him to whom it comes, "for the lifting of him out of the mire, and upon the rock." Because of the elevating influence it has on those who hear, we cannot be too careful in our selections sung in the society. We are glad both societies recognize this fact and make good music a prominent feature in all their programs.

The debate in our last private meeting as to whether America has passed her golden era or not, was warmly discussed. Several speeches were made on each side, each one giving his true opinion, making the discussion highly interesting. One special feature of work during the last administration was the dignified tone of the "Star." The editor, Mrs. G. W. A. Lyon, proved her ability to edit a paper not only entertaining but also instructive. The variety of matter, the elegance of language, the choice of college news, made it very interesting. We congratulate her on her success and hope the present editor, Mr. Haines, may be as successful.

As we gazed with admiration on the lily with its waxen cups which rose in fragrance, purity, and power above the heads of the children on Easter morning, it seemed impossible to associate the creamy buds with the dark bulb and mud around the roots. While it drew all its strength from its surroundings it seemed to rise above them, taking from them only that which would help to make it the beautiful symbol of purity that it was. So should we in our associations with each other, take into our lives only those characteristics that will help make us purer and nobler. There is within the reach of every one of us the necessary

elements for growth of spirit and power of mind, enabling us to give happiness to others just as the lily gave pleasure to all who beheld it.

The program April 23rd was quite interesting. The debate, Resolved that men are not governed by fear, was affirmed by Emma Zeigler and denied by Lettie Shuss. Both produced good arguments, but the judges decided in favor of the affirmative. We appreciated the recitation, "Mother's Fool," by little Miss Sander-son. Her graceful childish motions make her very attractive.

STATUE OF SAMUEL D. GROSS, M. D.

At the northwest corner of the National Medical Museum, Washington, D. C. surrounded by beautiful lawn, green trees and flowering shrubbery stands the bronze statute of the late Dr. Samuel D. Gross, America's great surgeon. It will be unveiled at 5 P. M. May 5, under the auspices of the American Surgical Association.

The granite pedestal bears the inscription: "SAMUEL D. GROSS."

"American physicians have erected this statue to commemorate the great deeds of a man who made such an impress upon American surgery that it has served to dignify American medicine."

Adjoining this statue is the National Museum in which the National Academy of Sciences is holding its annual sessions. Beyond the Museum is the Smithsonian Institution and facing the latter's northwestern corner is the statue of Prof. Joseph Henry, 1st Regent of the Smithsonian Institution and a noted scientist. The Gross and Henry statues are exceptions to the general custom of erecting statues to great military leaders, and they stand but a short walk from the towering Washington monument.

JUNIATA COLLEGE FACULTY.

M. G. BRUMBAUGH,

President of the College,
Philosophy and Pedagogy.

I. HARVEY BRUMBAUGH,

Vice President,
Greek and Latin.

J. H. BRUMBAUGH,

Phsychology, Methods of Instruction, History.

W. J. SWIGART,

Elocution, Evidences of Christianity, Exegesis.

JOSEPH E. SAYLOR,

Mathematics and Astronomy.

S. B. HECKMAN,

Modern Languages, Literature, Rhetoric.

G. W. A. LYON,

Latin and English.

J. ALLAN MYERS,

Natural Sciences.

DAVID EMMERT,

Botany, Drawing, Painting.

WM. BEERY,

Vocal Music, Harmony, Voice Culture.

Miss IRENE F. KURTZ,

Instrumental Music.

CHARLES CALVERT ELLIS,

English Grammar.

JOHN CASSEL REIFF,

English Grammar and Orthography.

DANIEL C. REBER,

Assistant in Mathematics.

CARMAN COVER JOHNSON,

Geography.

G. W. SNAVELY,

Principal of Business Department.

Miss ELLA ARNOLD,

Stenography and Typewriting.

ELD. H. B. BRUMBAUGH,

Dean of Bible Department.

J. B. BRUMBAUGH,

Life of Christ and Exegesis.

A. B. BRUMBAUGH, M. D.,

Lecturer on Hygiene.

CUMBERLAND VALLEY RAILROAD

TIME TABLE—March 8, 1897.

Leave	32	2	4	6	8	10
	M.	*A. M.	†A. M.	†P. M.	†P. M.	*P. M.
Winchester.....			7 35		2 35	
Martinsburg.....			8 22		3 22	
Hagerstown.....		7 15	9 07	12 20	4 10	10 15
Greencastle.....		7 37	9 30	12 42	4 33	10 37
Mercersburg.....			7 45		2 55	
Chambersburg.....	8 00		9 53	1 05	5 05	11 00
Waynesboro.....	7 30			11 30	4 00	
Shippensburg.....	8 18	10 12	1 24	5 27	11 20	
Newville.....	8 34	10 29	1 41	5 48	11 37	
Carlisle.....	7 15	8 53	10 52	2 05	6 14	12 00
Mechanicsburg.....	7 40	9 12	11 13	2 27	6 38	12 23
Dillsburg.....		8 48		1 40	5 10	
Arrive—						
Harrisburg.....	8 05	9 28	11 32	2 45	7 00	12 45
Arrive—	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.
Philadelphia.....		12 17	3 00	5 47	11 15	4 30
New York.....		2 33	5 53	8 23	3 53	7 33
Baltimore.....		12 20	3 10	6 15	10 40	6 20
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Carlisle for Harrisburg daily, except Sunday, at 5.50 a. m., 12.20 p. m., 3.45 p. m. 9.10 p. m., and from Mechanicsburg at 6.14 a. m., 9.17 a. m., 12.45 p. m., 4.10 p. m., 5.35 p. m. and 9.35 p. m., stopping at Second street, Harrisburg, to let off passengers.

Trains No. 2 and 10 run daily between Harrisburg and Hagerstown. *Daily. †Daily except Sunday.

Leave—	1	3	5	7	37	9
	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.
Baltimore.....	11 50	4 55	8 20	11 40		4 46
New York.....	8 00	12 15		9 30		2 00
Philadelphia.....	11 20	4 30	8 23	12 25		24 35
	†A. M.	*A. M.	†A. M.	†P. M.	†P. M.	*P. M.
Harrisburg.....	5 00	7 55	11 45	3 45	6 20	7 55
Dillsburg.....		8 35	12 40	4 35		
Mechanicsburg.....	5 19	8 12	12 05	4 05	6 43	8 14
Carlisle.....	5 40	8 34	12 30	4 28	7 08	8 35
Newville.....	6 04	8 59	12 52	4 53		8 56
Shippensburg.....	6 23	9 16	1 11	5 13		9 13
Waynesboro.....		10 13	2 35	6 10		
Chambersburg.....	6 43	9 35	1 33	5 35		9 30
Mercersburg.....		10 55	5 43			
Greencastle.....	7 08	10 02	2 00	6 00		9 50
Hagerstown.....	7 32	10 25	2 25	6 25		10 10
Martinsburg.....	8 24	12 20		7 08		
Arrive—						
Winchester.....	9 10	1 35		7 55		
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.

Additional local trains will leave Harrisburg daily except Sunday for Carlisle and intermediate stations at 9.38 a. m., 2.00 p. m., 5.20 p. m., and 10.55 p. m., also for Mechanicsburg, Dillsburg and intermediate stations at 7.45 a. m. All of the above trains will stop at Second street, Harrisburg, to take on passengers.

Nos. 3 and 9 run daily between Harrisburg and Hagerstown.

*Daily. †Daily except Sunday.

‡On Sundays will leave Philadelphia at 4.30. p. m.

Through coaches between Hagerstown and Philadelphia on trains No. 2 and 9 and between Winchester and Philadelphia on trains 4 and 7.

NORFOLK AND WESTERN RAILROAD.

Nos. 1 and 10 have connection at Hagerstown to and from Roanoke, Bristol, Chattanooga and New Orleans, and points on Norfolk and Western railroad and East Tennessee, Virginia and Georgia railway.

H. A. RIDDLE,

Gen. Pass. Agent.

J. F. BOYD,

Superintendent.

JAMES CLARK, General Agent,

Chambersburg, Pa.

JUNIATA ECHO

VOL. VI.

HUNTINGDON, PA., MAY, 1897.

No. 5.

JUNIATA ECHO

EDITOR, A. B. BRUMBAUGH, M. D.

ASSISTANT EDITOR,
CARMAN C. JOHNSON.

BUSINESS MANAGER,
DANIEL C. REBER.

ASSISTANT BUSINESS MANAGER,
JOSEPH T. HAINES.

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Alumni Meeting 1897

The Alumni Meeting will be held in the college chapel on the evening of June the sixteenth. The Alumni Address, will be delivered by G. M. Brumbaugh, M. D., of Washington, D. C., who, with two young ladies comprised the sum of the students at the opening of the school in 1876; and who, again with two other young ladies, constituted the first graduating class.

The Essay will be prepared and read by Miss Vinnie Mikešell, '95, of Covington, Ohio. The History is assigned to J. Lloyd Hartman, '94, Cheneyville, La. Mrs. Elizabeth H. Rosenberger, '91, Covington, Ohio, is the Poet for the occasion, and Harvey M. Berkley, '80, Somerset Pa., the Orator. President Frank F. Holsopple, '91, Parkersford, Pa.

Those who return to their alma mater for this meeting will, doubtless, be well compensated for time and outlay. There

is fair probability that they will be energized for the performance of greater and more deserving dues. They will also have the opportunity of becoming acquainted with the other work and of being encouraged by mutual interchange of news: then they will also be enabled to form an estimate, directly, of the college in enlarging its capacity and broadening its facilities for the work of the future. Let there be a general return to the scenes of early labor and triumphs, that the day may be fraught with enjoyment and profit.

Here is a "Local"

Which we desire to use as a text for an editorial, and as a plea for a more thorough training—a higher education. D. B. Showalter, '88, President of the Louisiana State Teachers' Association, on renewing his subscription to the ECHO, writes, from Bastrop, La.: "The ECHO is a welcome messenger from alma mater. I could not do without it. It is gratifying to read of the good work that is being done at good old Juniata. Oh, how we should like to be a student once again!"

This is a text, not only for us, but a text to suggest a thought for every friend of Juniata College, and the great work that is being done here for the young men and women who are the patrons, students, and teachers; for the families from which they came, and the communities in which they shall reside: for humanity which so much needs pure, noble, capable, intelligent workers for its great works of reform and progress; for

the church, and God, who calls laborers into his vineyard to do the needed work in the field where perishing sinners are crying for help. Will they heed the text, and listen? Will they act on the subject suggested, and redouble their efforts to make the institution more efficient for the noble work that she has to do?

The expressed desire "to be a student once again" means that he has a thirst for more education, for training beyond where he has already attained—for higher education, more perfect development. This earnest wish should stimulate many who are satisfied with only an elementary education to return to school, and those who have not even as much, to enter, and pursue their studies to the extent of the desire of those who having gone out to work, now see where they might have better positions, and occupy better fields of labor had they but pursued their studies beyond their present attainments.

We continue to plead for a more liberal training—a higher education for our young people. As parents it is our right to grant it to them, and as our children it is theirs to demand it. No more substantial moral and religious base exists upon which to build the work of higher education than that found in the families from which the students that assemble at Juniata College, or the Brethren's Schools* can be found: and their worth in the fields of labor into which they may enter when properly educated cannot be over estimated. These facts should move us all to a lively sense of our duty, and secure sacrifice where sacrifice is needed that this true, noble, worthy element may be placed in the advanced ranks in matters of education. Not a graduation in the elements only and a competition with the great surging mass of place seekers, but a degree, the highest that

the institution is provided to confer, and enjoy the added privileges that a classical or scientific education will afford.

A low moral standard, with even a high intellectual training, does not constitute workers such as are needed in this age of the world; and schools where there is not a decided, and pronounced sentiment based upon religious principle, are not likely to develop the purity of life, and the moral turn that constitutes a proper basis for a nobly rounded development: but with the teaching and influences, touching the lives of students here, the training of mind and heart obtained at Juniata College, we can point to our young people with the confident satisfaction that wherever they work there will be a purer moral sentiment, and higher social aims, in consequences of their work.

CORRESPONDENCE.

MR. EDITOR:

Can you make room in the columns of the ECHO for a few lines from a wandering Juniatian? Since leaving the dear old college last June, and bidding defiance to Horace Greeley's advice, turning my face toward the sunrise instead of the sunset, I have looked with pleasant anticipations for the coming of the ECHO; its occasional visits make it appear like a ministering spirit seeking me in my wanderings in the old mother country, telling me of the noble progress being made at Juniata, and with a gentle voice, bidding me a returning welcome to its open portals. So far I have resisted the silent entreaty, being held by counter attractions on this side of the briny deep; but the longing for my native soil and familiar faces becomes very acute at times, and doubtless I will have to yield before the passing of many more months.

My lengthened sojourn among our English Cousins must be obliterating some of my American characteristics, for I am not now nearly so quickly pounced upon with the question, "Aren't you a Yankee," as when I first made my entree into English territory. Some even appear surprised upon learning my nationality, and several have remarked with that child-like simplicity peculiar to the Englishman, that I speak *very good* English. The difficulty to suppress my risible tendencies at such times has always prevented my asking them what language they think we speak in America.

I had better remark here for the benefit of my southern friends, that to the Englishman, every inhabitant of the states is a Yankee, without regard to which side of the Mason and Dixon Line he may hail from.

Englishmen look upon the United States as one body of people, and I am convinced that they have a wholesome respect for us. Of course their huge bump of conceit never allows them to think of us as their equal in national powers; but they will readily give us second place, even take much pride in doing so, from the fact that we are in a great measure the offspring of the English Nation. Whatever prejudice the Englishman may hold toward America as a nation, he is certainly kindly disposed toward the American as an individual. The fact that I am an American has doubtless added very much to the pleasantness of my business relations with the Englishman.

However, I will not generalize on the characteristics of our English Cousins, but will proceed to tell you a little about this particular section of England.

Lincolnshire is pre-eminently the agricultural County of England. It is the

second largest County in England, and its population averages only 178 to the square mile, which is not half the general average for England and Wales. Its largest town has a population of only about fifty thousand. It is known the world over for the fine stock it produces, especially horses and sheep. I am told that at the animal fairs are to be found buyers from all over the world, and that from five hundred to one thousand dollars is not an unusual price paid for a single sheep. One last year realized as much as seventeen hundred dollars. A great portion of the county is composed of low and damp soil, which was cast up by the sea. This is called the fens, and produces abundant feed for stock. Hemp, rye, oats, and potatoes are grown in very large quantities. The largest fish market in the world is in this county. The town of Grimsburg, at the mouth of the river Humber, has the distinction of receiving more fish than any other port in the world. As much as one hundred thousands tons of fish were landed there last year.

We Americans are accustomed to think of England as a country where a young man without capital has no opportunity of rising in the world, but a case has come under my observation, which proves that idea altogether erroneous. I met a gentleman who, being unfortunately a younger son, was cut off by his father with the proverbial shilling, and at the age of twenty-one years began life, not only without money, but without a wife: and today, after twenty-eight years, he is the owner of several fine farms, and a large milling business in the City of Lincoln, besides being the proud father of seventeen living children. (I forget how many have died.) It being my desire to form correct ideas regarding the capabilities of our Mother Country,

walked several miles to visit this remarkable family, and when the watch dog barked at my approach the scene that appeared at the front door of that farm house can best be likened to the group one sees around the door of a country school-house at the hour of dismissal. After spending an hour or two in the midst of this little army of modern Britons, I took my leave, feeling that there could be no over-estimating the possibilities of old England,

Among the great men whom Lincolnshire claims as her sons may be mentioned, King Henry IV, surnamed Bolingbroke, Cecil, Lord Burleigh, the famous Elizabethan Statesman, Sir Isaac Newton, John and Charles Wesley, the religious reformers and founders of the Methodist denomination, Sir John Franklin, the ill-fated explorer, and Lord Tennyson. This Shire also furnished a great portion of the early emigrants to New England, and one of its little towns has the honor of giving the name to the great New England City of Boston. I met, at Lincoln, a gentleman by the name of Emerson who claimed to be a cousin to Ralph Waldo, and who seemed to be proud of the fact that the "Sage of Concord" had been a visitor at his father's house.

To the student of English history, no city can be more interesting than the city of Lincoln. The city in itself is an epitome of English history. It was a British town before the birth of Christ, and has had a continuous existence ever since, being in turn a Roman Colony, a Saxon stronghold, a Danish Centre, and a Norman Citadel; and through all those years of change the original name, with the necessary change of spelling, has clung to it.

The city is rich in Roman antiquities. Portions of the old Roman wall still exist

and the stone arch, forming the northern gate to the city, erected about the year 45 A. D. still stands in a good state of preservation; and the bases of the columns of the old Roman Basilica have recently been excavated, which show that building to have been grander than any of the modern buildings in the city. Some excavating was being done while I was there, and I had the pleasure of viewing a fine piece of Roman tessellated pavement which had just been uncovered. It was about eight feet under the surface, and looked as fresh as if it had been laid only a few years ago. The design is beautiful, being formed by minute blocks of stone, colored red, white, and black, the centre forming a clear outline of a human face. It is said to be just such pavement as that unearthed at Pompeii, and other Italian Cities.

The principal part of the old city was located on the summit of a hill rising from the river Witham to a height of about two hundred feet, and when William the Conqueror came over he was not long in observing its advantages as a military point, and set about it at once to tear down several hundred houses and erect one of the great castles that played such a prominent part in his method of warfare.

Near this old castle stands the "Pride of Lincoln," the grand old Cathedral. When I come to speak of this noble structure I feel a lamentable lack of words. To say that it is built in the form of a double cross, having a total length of 524 feet, a transept of about 300 feet, a front of 175 feet, with two frontal towers rising to height of 213 feet, and a central tower 50 feet square and 270 feet high, might give one a general idea of its proportions; but to convey the faintest idea of its architectural symmetry, of the magnificent carvings that required

years of patient toil, of the rich beauty and imposing majesty that seem to envelop the whole structure,—is far beyond my powers of description. In describing this beautiful building, Hawthorne says: "There is a continual mystery of variety, so that at every glance you are aware of a change, and a disclosure of something new, yet working out a harmonious development of what you have heretofore seen. Its finer effect is due, I think, to the many peaks in which the structure ascends, and to the pinnacles which, as it were, repeat and re-echo them into the sky. The west front is unspeakably grand, and may be read over and over again, forever, and still show undetected meanings,—so many sculptured ornaments there are blossoming out before your eyes, and gray statues that have grown there since you looked last, and empty niches, and a hundred airy canopies beneath which carved images used to be, and where they will show themselves again, if you gaze long enough."

But after all is said, and done, no one will ever get a true conception of these grand old English Cathedrals until he can look upon them with his own eyes, and study them for himself. "Ah," says the Englishman, pointing with pride to the old Cathedral on the hill, "although you have many great things in America, you have nothing equal to that," and I was compelled to agree with him.

Looking upon this noble edifice, with its great towers reaching heavenwards and mingling with the clouds, one feels that a preacher is not needed. It seems to be one continual sermon in itself. While you are regarding it, by a silent voice your attention seems to be invited upwards as though it were saying to you, Weary pilgrim of the earth, look up, there is your home; that is the direction the Saviour went.

Standing on a high eminence as it does, it can be seen for miles around, and the distant effect is grand. In that respect, it has the advantage of York Minister, its rival, which is located on a much lower place. From the top of the central tower of Lincoln Cathedral a grand view of the surrounding country can be had. Mounting the 365 steps to reach the top requires considerable physical exertion. I venture to say that if Prof. Heckman's physical training class had such a task to perform daily there would soon be a remarkable falling off in attendance.

I found great interest in looking upon this grand old edifice and allowing my imagination to run back over some of the great changes that have taken place in the world's history since those delicately carved stones were first laid upon one another. Our great country of America, with its seventy millions of people, is the wonder of all nations; yet the grand old cathedral had weathered the storms of more than two centuries before Columbus thought of sailing westward. To-day Queen Victoria reigns over 350 millions of subjects, and on her empire the sun never sets; yet when the foundation of this great edifice was laid, William the Conqueror, with a handful of men, had just taken in charge all there was of England.

During the last few days I have been familiarizing myself with the scenes of Tennyson's early school days, in and about the pretty little sleepy town of Louth. A short distance from where I am now writing is located the little printing shop in which the first volumes of Tennyson's poetical effusions were given to the public; and a little further off is the grammar school in which the young Tennyson received an introduction to the master's birch.—But my letter is growing

lengthy and the hour is growing late, so I will say "Goodnight" and retire to dream of friends over the sea.

M. T. MOOMAW.

May 14, 1897.

THE QUIET OBSERVER.

We note the mother of Zoebida Meek among the visitors of this month.

The father of Isaac Ritchey called to see his son and to renew his acquaintance with old friends at Juniata.

Mr. E. L. Ross of West Virginia, called upon his cousins, Cora, Annie, and Justus Ross, who are studying here now.

Squire Wirt of McVeytown spent an evening with his friends at the college. The Squire is always a welcome visitor.

John Hooley, '95, indeed he might be called Singer John, was with us again of late, attending the Walneeta Reunion.

Joseph A. Gerhart, of McVeytown, student of Spring term '96 and teacher of last Winter, spent a few days among college friends.

Miss Dora Horner, who attended school here in '91 and '92, spent a few days at the college, visiting her brother and her friends.

Mrs. Doctor Lyon accompanied George Wirt on a recent trip home, and remained a week with the family enjoying every moment of her little vacation.

William I. Book, '96, of Blain, Perry County, was recently ordained as a minister. Already he has done some very acceptable work in the pulpit.

D. S. Mock, student of Spring '96, and A. C. Snively, student of Spring '94, accompanied by Mr. Snively's brother, called at the college on Decoration Day. All are earnest Juniataans.

The reception given by Professor Heckman to the Senior boys seems, from all reports, to have been a very enjoyable event; and certainly it revealed a kindly spirit on the part of the Professor.

Mark Replogle, famous over the world as the inventor of the Electric Water Governor, which was first applied to the large paper mill at the falls of Niagara, visited old friends at the college lately.

Chapel exercise were opened one morning in May by Elder T. T. Myers; and in a few well chosen words he impressed upon us the responsibility of a careful use of our time and an appreciation of the present opportunities.

Jennie K. Brumbaugh, '96, wishes us all "a pleasant Alumni Meeting and a happy Commencement." We are glad to hear from our Ohio sister. We learn from another source that she has secured a position as teacher for next year.

The news came too late for last issue; but we announce the marriage of Mr. C. B. Sterrett and Miss Ruth Steinbarger of Lewistown, which occurred on April 8th, Elder W. J. Swigart officiating. Mrs. Sterrett will be remembered as a student of '95.

Mr. Howard Laird, a teacher of Huntingdon County, a former Normalite, and one who has sent several of his students to Juniata, paid us a visit recently. He expressed surprise and satisfaction at the evidences of growth which met him here at every turn.

Morris Mikesell, '96, on his way to Boston, stopped over Saturday and Sunday early in May and attended the social of the graduate students. He, with other gentlemen from his home county, contemplate spending the Summer about Boston, in the view business.

A most solemn and impressive ceremony was witnessed in the chapel on Saturday evening, April 29, when J. B. Brumbaugh was ordained to the eldership by Bishops James A. Sell and Geo. W. Brumbaugh. We all certainly feel that the mantle of increased power and responsibility could not fall upon more worthy shoulders; nor is there anyone to whom the office means more of consecration.

Three tennis courts where once there were none! This is a mark of increasing attachment for the home-place, less of that aimless street-walking having been noticed this Spring than in the previous history of the institution. 'Tis good to have an object in view even if that object be only the temporary ambition to win a set on the tennis court. Work intensely: play intensely: always have the traces of your possibilities stretched to a steady tension.

An unusually interesting and successful term of school, under the principalship of J. H. Swan, '92, closed on the evening of May 21st, with the commencement exercises of the graduating class. The program, consisting of orations, recitations, and essays, interspersed with music, was closed by Charles C. Ellis of the Juniata Faculty, in a master oration entitled "Perennial Youth." Mr. Swan is certainly to be commended for his good work in our neighboring town; and we sincerely wish for him continued success.

Although we cannot and will not acknowledge that we forget the religious basis upon which this college is founded and the church to which she owes so much; yet there are times when a sense of this relationship is impressed upon our minds more forcibly than at other times. When we see the three representatives of the Annual Conference in our midst, the

thought of the close connection of church and school, with all that this connection implies, pervades the mind with a degree of weight and responsibility. Elders Sell, Book, and Bashore made their third visit to Huntingdon on May 31st.

A late chapel talk given by President Brumbaugh was especially striking in its application to student life. It emphasized with unmistakable clearness the necessity of thorough preparation in study for the active duties of life. Especially was it shown to be necessary that teachers should first be devoted and continuous students. The three symbols of life, Language, Number, and Manual Training, give to one the power by which he puts his arm around the world and lifts himself above mere sense relations. The more thorough one's mastery of the symbols, the more complete his mastery of the world!

Under date of May 14th, M. T. Moomaw, who is widely known in College circles, sends from Louth, England, the excellent article which appears in this number of the ECHO. Our paper finds its way to the reading tables of several friends across the water, in England, in Asia Minor, in India, and in China. It has literally made monthly visits all around the world, and seems to be welcomed as the true echo of the deeds and spirit of the school on the Blue Juniata. We know that the personal observations of friend Moomaw will be read with interest. Sorry indeed that he cannot be with us at Commencement time, but glad to say that his brother Kenton will be here.

The Saturday evening chapel exercises have come to be an established occurrence in our social and religious life. As a fitting close to the labors of each week, at

the hour of nine-thirty p. m., students and teachers unite in a voluntary service of gratitude, praise and prayer; and all go to their rooms with thoughts of the coming Sabbath. Especially are we pleased to note the readings and short chapel talks of the Vice President as marked features of this fifteen minute period of devotion. We have many religious appointments; but there is something singularly individual about the worshipful feeling which comes to one in this meeting. Nearness to individual life is the touchstone of religion to-day.

Ho for the grand old forest, the rocks, the hills and the river! Aside with our books for a half-day and all are off for an outing! Last Spring the Forge was our object; but to-day we wander not thither. Indeed we know not whither our steps shall lead us; but apparently the man at the head of the long column of students filing across the fields, through the woods, near precipitous cliffs, under leafy canopies, and across the ant-hill plains, knows something of a destination. The air is exhilarating. A slight breeze stirs the mighty oak and sways the lofty cedar. The bright sun flecks the rippling water of the winding river with silver, and tips the new shoots of pine with spears of gold. The affrighted ants hasten hither and thither, seeming to be greatly alarmed at the tramp of this army of harmless students among their dome-shaped habitations. On and yet onward we roam until, after refreshing ourselves at a spring near a farm house, we begin to spy the shaggy mane of Lion's Back to the front. The advance lines of our company seem now to be turning into Orbison's grove; and we begin to anticipate supper. Sitting on a stump we glance back at the long procession coming through the rye, and then at the preparations for the com-

ing feast. Long lines of white tablecloths are spread upon the green grass beneath the trees. The students fill the woods in the back-ground awaiting the sound of the supper horn. All is silent now, as the voice of Elder Brumbaugh is heard in prayer. Then with appetites strengthened by the long tramp, all enjoy the novelty and richness of the evening meal. Again the start is announced, and in half an hour we rest at home.

Lately we were favored with a most interesting and instructive address by Dr. M. G. Brumbaugh on Pennsylvania Origins. He began by calling our attention to the latest pictorial addition to our library, a large portrait of Doctor Burrows, a pioneer, if not the founder of Pennsylvania's educational system. Many writers, then said the Doctor, have attempted to write a history of Pennsylvania and her institutions; but they have all failed of the true historic spirit. Every phase of our history lies embedded in a deep setting of romance on the one hand and consecration on the other, the romance of pioneer life and Indian story, the consecration of the Pietists. The initials of these beginnings were intensely religious; and an understanding of their underlying history takes one back to England, Holland, and the Palatinate. With such a prelude President Brumbaugh put himself at the source of Pennsylvania's fundamental mythology; and, descending the stream of time, he gradually unfolded the story of our earliest settlements. From the first, Pennsylvania is found to have been an educational commonwealth. Her scholars do not seem to have been of the popular sort; but the secret of this lies in their pious, unassuming disposition. Many references to them by the early scholars of New England indicate the esteem in which the Puritan fathers held the learned and cul-

tured Pietists. Dr. Brumbaugh, although we recognize the versatility of his genius, really surprised us with his mastery of Pennsylvania tradition.

The Posts (of course this is simply a word by which graduate students are recognized about here, no special dullness or stupidity being implied) had a social. Promptly at seven-fifteen on Saturday evening, May 8th, the doors of Students' Hall were thrown open by Paul Swigart; and the vast body of students and teachers filed through the hall, past a mossy fountain, into the Library. There they were received by a committee of posts, wooden posts, pine, walnut, and hickory posts; but the Posts of the college were nowhere to be found. Suddenly however they too made their appearance. Charles Ellis rang a bell. The company was divided into four equal groups by cards which they received at the door. The cards indicated the rooms to which their holders were expected to go for literary entertainment. The program in each room consisted of a medley, a recitation, and an original story. The bell sounded again; and once more we assembled in the Library. The hum of voices was melted into attentive silence, and the melodies of "Dixie," sung by a quartet of boys, filled the room. Bell! Announcement! The scene is changed: the Library is deserted. Ladies and gentlemen may be seen standing in merry groups with boxes of lunch in hand, or going to and from the booths admiring the tasteful, decorations and chatting with their friends. Some are deciphering the "Post Curios" while others are in search of the "Gallery of Mysteries and Fine Arts." A suspicious looking table is uncovered, disclosing a host of articles whose names or combinations suggest some happy pun. All eyes now turn to the arched dome

opening into the library vault. The heavy curtain is being drawn, revealing the Shrine of Apollo at Delphi, richly decorated with drapery and strewn with pictures and manuscript, all presenting a classical appearance. In the centre feebly burns the prophet's lamp. Suddenly there arises an ancient priest of Apollo, holding in his hand the scroll of fate. In slow and measured tones he interprets the voice of the oracle. His theme involves the destiny of the graduate students at the college by the mystic river. He ends, the spell is broken, the curtain falls; and we are again introduced to the modern world by an original song entitled "Juniata." Good-night.

RELIGIOUS.

FLORENCE M. HARSHBARGER, Correspondent.

Professor J. A. Myers preached for us April 11, '97, from Deut. 1: 19. "We came to Kadesh-barnea." These are the words of Moses in recounting the experiences of the children of Israel—those who had been in bondage and had now taken their departure from Egypt. One hope, that of reaching the promised land, made life bearable under the task-masters. In this story they have gone only about twelve days journey from Mount Horeb to Kadesh-barnea. They stand upon Kadesh-barnea, this point overlooking the haven of rest, and with yearning hearts and glad eyes, looked across into the land they had so long wished to possess. But they said, we will not go in yet; we will send spies before us to determine what manner of land it is. O, had they but rushed in and taken the land! Had they but done so, the story of their wandering in the wilderness would have never been written. But no, they stopped to consider. The spies were sent. They returned bearing large

bunches of fruit, and reported the land to be flowing with milk and honey. While this was true, something else was to be told. There were giants in the land. Giants in the way? Then they must turn back. They could not go in. Two alone were not afraid. The others, weak and cowardly, turned their faces to the wilderness. They should have placed their hand in God's and, regardless of giants, walked with Him into the promise before them. God means that we shall meet, fight, and overcome giants. He allows them to come into our lives for a purpose. O, how they had longed to stand upon Kadesh-barnea! How they had looked forward to the time when they might catch a glimpse of the promised land! How their hopes must have fallen, how sick at heart they must have been as they turned away! How many times we stand on Kadesh-barnea! We stand and look to the right, but turn to the wrong! The promise is before us; but ahead we see giants, and we are afraid. We are as they who drift, allowing ourselves to float down the stream, not realizing that we have drifted into the whirlpools where, though they are capped with snowy whiteness and make music of sweetest note, soon shatter the bark and we become drift at the mercy of the waves. Before we were caught in the maelstrom we stood upon Kadesh-barnea, but like the children of Israel, we turned our faces away and drifted with the current. Bro. Myers gave an illustration of a most beautiful white swan sailing on the water. A crane, admiring its beauty, asked it from whence it came. The swan told the crane that it had come from heaven and asked it to go along to her home. When about ready to go, the crane asked the swan if there were any snails in heaven; and upon being told there were none, turned back—refused heaven in order

that it might enjoy snails. Many young men and women who are on the downward road, stand for a moment on Kadesh-barnea. All the longing for a life of purity,—a life of usefulness comes to them. They hesitate. There are giants in the way. In their quiet and better hours they look into the promised land, but turn their faces toward the wilderness. Pilate, in looking upon the face of Jesus, knew in his heart that he was no ordinary man. Although he took water and washed his hands saying "I am innocent of the blood of this just person," yet could he wash his hands of those crimson stains? In the moment he decided that Jesus was a just man, he stood on Kadesh-barnea. As Judas listened to the words of the great Teacher, stood he not on Kadesh-barnea? But he sells his Lord and Master. Ah, we sell Him for that which is less even than gold, or silver! A last time cometh for us to stand on Kadesh-barnea. Which way will our faces be turned?

Sunday evening, May 9th, the subject of the lesson for Young People's Prayer-meeting was, "Why I love Jesus." John 4: 10; John 3: 14-17. The question, Do I love Jesus and if so, why, was asked. If we love Jesus, we will love each other, "And this commandment have we from him, that he who loveth God, love his brother also," John 4: 21. We read, "He who hath my commandments and keepeth them, he it is who loveth me," * * * John 15: 21. "This is my commandment, That ye love one another, as I have loved you," John 15: 12. Can we love our brother and bear false witness against him, or murder him, or steal from him? Indignation would fill our hearts were we to see our names written out on snowy canvass in bright letters of gold, with the titles of

murderer, thief, liar, above them. Yet, did someone just to-day repeat a mean little story he or she had heard, adding only a little more? Was this not bearing false witness? And did some one not rob another of just a little of his good reputation, thus killing him socially with his neighbor? Ah, we would not be liars, robbers, murderers, but in that Day when He shall say, "In as much as ye did it unto the least of one of these my little ones, ye did it unto Me," some one may be sadly surprised. I am my brother's keeper and I must guard his good name to the extent that I would scorn to repeat any slanderous tale concerning him.

Not long since, an advertisement, something like the following, was noticed. Wanted:—"A good home for an aged mother. Will be paid well for trouble." A flash-light enabled us to see a fair picture. A sweet young mother was bending over a smiling babe in the cradle. While she gazed in fondest admiration upon her child, and her face was fair and beautiful, yet lines of care had already settled upon it. As years were added to her life cares also were added. Tenderly holding her son's hand, guiding him into smoother places in the rugged way, lovingly shielding him from the heat of the glaring sun, or from the heavy storms, she walks with him through childhood's sorrows, and through manhood's disappointments. She leaves him not, though keenly has she suffered. Ah, we would that the same could be said of him! E'er long, he meets and weds one with whom he blindly entrusts his life's happiness. But mother does not have a place in this home. No, she is old now—she is somewhat of a burden and not pleasant to have around when there is company. Much easier to pay someone something for taking care of her! She might possibly live

five or ten years yet, and to have old people around so long will make the young old. Stop, my son! Stop, my daughter! True, mother is now weak and helpless. She does need our love and care now. But was there not a period in our lives—a period, when we too, were unable to feed ourselves—a period when we could not fasten the little garments upon tiny figures—when we needed a kindly hand to steady us as we took that first step. And now *she*, the dearest, and the noblest friend you can ever have upon earth, needs someone to steady her in the walk—to hold the cup steady in her palsied hand—to repeat again and again the old story, and *we*, ungrateful wretches that we are, would pay with gold someone to do this. When we were helpless, mother might have placed us under a paid nurse's care with the order that we were to be kept out of sight, owing to our being burdensome. But no, mother knew whose voice and touch must soothe. She knew best how to quiet the sobs. But now, should we not gratefully, lovingly and willingly be her staff in old age? Some of us have dear loving mothers; some of us do not now have mother with us. Those of us who do, let us do all we can for mother.

Mrs. Conkling, Brooklyn, N. Y., National Secretary of the White Cross Society, who was lecturing in Huntingdon last week, in behalf of the W. C. T. U., talked to the girls in the College Chapel Saturday afternoon, May 22nd. She talked principally along the line of social purity. She said, First of all, girls, be womanly. Girls who prize true noble womanhood are the girls who are needed to-day. She gave twelve "don't's." The first, don't flirt. It is not only unladylike, not only unwomanly, but it is unchristlike. In the Bible is set forth that

beautiful golden rule, and we would remember to do to some other girl's brother as we would have her do to our brother. The girl who flirts is sure to be flirtd sooner or later. Don't have a secret from mother. She is the best friend we can have, and we should be ashamed to know anything we could not tell mother. Don't write anonymous letters. Don't receive anonymous letters. No one should write that to which he is ashamed to sign his name. Advertisements of any kind are to be avoided, but don't answer the advertisement which promises much money and little work. Success in life is not won in this way. Don't hail the stranger with your kerchief, nor nod to him, thinking that he will never know who you are, and at his expense you can have a "little fun." The expense is always your own. You think you will never see him again. The world is not so very large. Persons are constantly meeting us where we least expect to meet them, and in the parlor of some friend you may meet the man with whom you tried to flirt. At so many railroad stations girls are seen standing waiting for the trains to come in. We must indeed cry out, Where are our noble women of the future to come from if our girls have no higher ambition in life. Don't accompany young men to public restaurants. Don't take buggy rides far into the country, and never far into the night. Don't permit yourselves to be fondled. Never bosom the head upon other than home. Don't dance. While the parlor dance is beautiful, and no exercise gives the form more gracefulness than dancing, yet in this exercise there is a liberty given you dare not allow. What woman—if she is an honor to the name she bears—would permit the stranger to take her in his arms, while standing, that she does permit in the dance. Instead of training

the heel, train the head, and your power to converse well will more than atone for your refusing to dance. Don't wear full dress. Full dress is only another name for undress. Don't sip wine with your friends. Turn the wine glass down, which is after all the right side up, when you are a guest at a home where wine is used.

LITERARY SOCIETY NOTES.

ORIENTAL.

VIOLA WORKMAN, Correspondent.

There are few of us who realize the undercurrent of feeling, flowing out from Juniata. We do not notice this when we first come here. Many, upon coming here for the first time, feel somewhat homesick and often utter expressions of dislike and disappointment, especially if they should happen to come at a time when the flowers are not in bloom or the trees in their summer's foilage. But in how short a time do we come to love the place; really to live, move and have our being here! Just to sit under the shade of some familiar tree on the campus, to walk through the halls or look into the chapel gives one a restful feeling, experienced nowhere else. It can't be expressed; it must be felt, and a love to reverence for the place goes with almost every one who comes in contact with the life here. There are moments in the lives of every student who has been here, when separation is felt to be intolerable, and when the heart is filled with an intense longing to be back and call up the memories of long forgotten events. It is not the mere craving for knowledge that brings us here from time to time. It is a longing for the ennobling, elevating influences that surround us; a love for the true principles of manhood and womanhood found in this busy little world of

ours. It *is* really a little world in itself. So quiet, so peaceable, so busy, and so pure that the Divine influence is everywhere noticed. No student can come in contact with the life here and not feel it in his whole after life. He may be a nobleman, or he may be in the lower walks of life; but there will be times when he will forget the present and in memory live again those quiet, peaceful days when he was a boy in school. No one can measure the influence that goes out and affects the lives of those who have been here and those with whom they come in contact.

As the term draws to a close and the examinations, preparatory to final, begin, interest in society work begins to wane. The Seniors and Juniors feel that reviews are more necessary than the society work, and so neglect it. This should not be. If the minutes spent in idle chatting were used, they would soon amount to as many as would be needed to attend the society meetings. It is of vital importance, specially to those who do not expect to remain here long, to make use of every opportunity for literary culture.

We all appreciated the oration given recently by Frank Widdowson on "The Opening Buds." Nature with her sublime voice calls our attention to the opening bud in which is wrapped all her possibilities. We do not see the development, but the bud unfolds and shows us what sort of tree or shrub we may expect. As it grows and the demand for sunshine and fresh air increases, axillary buds are put forth. To keep the tree from becoming injured those adventitious buds are destroyed before they become terminal.

So we may compare the child's mind to the opening bud, with marvelous possibilities. It is very necessary to watch the unfolding of the mind that wrong ideas and

tendencies do not bud out and destroy the perfection of the development. The duty of teachers and parents should be to constantly prune and cultivate, that the full development of all the faculties be reached.

WAHNEETA.

FREDERICK D. ANTHONY, Correspondent.

In accordance with the provisions of its constitution, the Wahneeta Literary Society held its regular Annual Reunion on Friday evening, May 14th, in the College Chapel, with Carman C. Johnson, acting president, and Mary Z. Bean, recording secretary. The evening for the occasion proved to be a most delightful one; and as a consequence a large audience of students and friends of the institution were in attendance. We feel that it is altogether proper to state that the program given not only showed earnestness and skill upon the part of those who participated in its rendition, but that also these particular members who had met with us in former years, showed by their services on this program that they still cherish that same love and zeal for the work that ever dwells in the hearts of all those who have become identified with the pleasant features that tenaciously linger about our camp-fires.

We feel that a review of this reunion would not be complete without a comment upon the excellent services rendered by the committee on arrangements. The taste exercised in planning the Indian scene mentioned above, together with the decorations which graced the hall showed that the members of the committee were thoroughly equal to this kind of work. Our society is indebted to a member of the Oriental Society for the use of a beautiful bouquet which added greatly to the appearance of the decorations observed upon the rostrum. We are glad and feel to

boast of the existence of such a spirit between the two societies at this place. It is indicative of a friendly rivalry and a close alliance. It is our earnest wish that nothing but the spirit of good will, and acts of kindness for each other's success shall characterize all our society work. The program rendered was highly entertaining and instructive. Dora Weaver, '94, read an essay entitled "Strength of Character" which showed much fore-thought in its composition. An oration, "Progress," by Joseph S. Stevenson, '97, was well rendered, which was followed by a Suprano Duet, "Sweet Zephyrs" by Esther Fuller and Lida Johnson, '97. Bertha Coder, '96, rendered very skillfully a recitation entitled "Jephtha's Rash Vow," this being followed by a paper giving an elaborate discussion of the theme, "Why Americans dislike England," by Bruce I Myers. A comic quartet, which was well received by all, was then given by Esther Fuller, Rhoda Swigart, '97, John Hooley '95, and Jesse Emmert, '97. "The Common-place" was the title of an excellent essay given by Jessie Newell, '93, which was followed by an instrumental duet, "Ventre 'A Terre" by Mabel Snively, '96, and Edythe Dopp. J. Omar Good then read "A Tale of the Bright Juniata," which, as is characteristic of his productions, showed expressly the keenness of his originality. The program was then concluded by a girls' chorus "Juanita," each member of the chorus appearing in a costume of white. May the energy spent by all Wahneeta braves while connected directly with the work of the society here prove to be a most valuable help and benefit in after life. In conclusion we wish to say that no student who lives within the walls of Juniata College can feel that his duty is performed or that his education is complete who does not take deep draughts

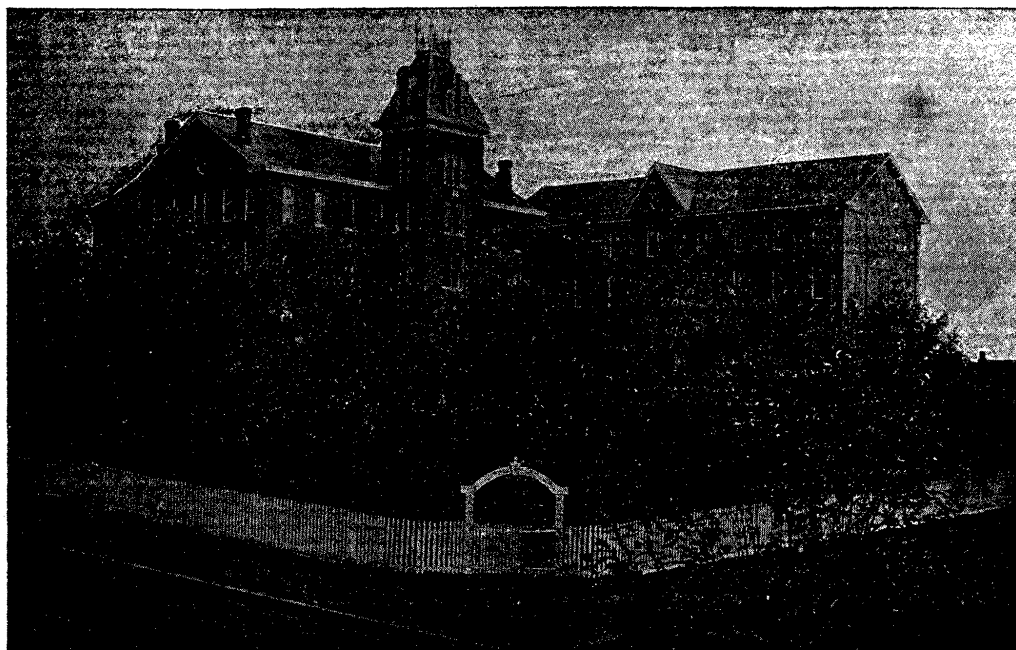
of the rich literary culture which our two societies afford. These two monuments of literary attainment which grace the work our institution should be regarded as important factors in the intellectual development of every student.

On the evening of May 28th our program was made especially interesting by the presence upon the stage of Mr. W. W. Fuller, father of our Senior Wahneeta sister, Esther Fuller. Mr. Fuller has written several very spirited poems, his latest being entitled "The Vale of the Juniata." This he recited with great earnestness, receiving at the close of its rendition a hearty vote of thanks for his excellent interpretation of the beauties of nature in the valley of the Blue Juniata.

Bryce in his "Holy Roman Empire" calls that period following the retreat of Amulf, who hastily left Rome and Italy to sixty years of stormy independence, "the nadir of order and civilization."

The first person to represent the known world by means of a map was Anaximander of Miletus. He drew his design upon a brazen tablet. This was used by Aristagoras when he went to Sparta for aid in the Ionic revolt.

"Cicero wrote upon the philosophy of the ancients with no particular originality, but with a high power of appreciation." So the student may think and even write or speak upon the themes of classics and of science with no particular originality, but with great appreciation and benefit to himself.



JUNIATA COLLEGE, HUNTINGDON, PA.

JUNIATA COLLEGE FACULTY.

M. G. BRUMBAUGH,
President of the College,
Philosophy and Pedagogy.

I. HARVEY BRUMBAUGH,
Vice President,
Greek and Latin.

J. H. BRUMBAUGH,
Psychology, Methods of Instruction, History.

W. J. SWIGART,
Elocution, Evidences of Christianity, Exegesis.

JOSEPH E. SAYLOR,
Mathematics and Astronomy.

S. B. HECKMAN,
Modern Languages, Literature,

G. W. A. LYON,
Latin and English.

J. ALLAN MYERS,
Natural Sciences.

DAVID EMMERT,
Botany, Drawing, Painting.

WM. BEERY,
Vocal Music, Harmony, Voice Culture.

Miss IRENE F. KURTZ,
Instrumental Music.

CHARLES CALVERT ELLIS,
English Grammar.

DANIEL C. REBER,
Assistant in Mathematics.

CARMAN COVER JOHNSON,
Geography.

G. W. SNAVELY,
Principal of Business Department.

Miss ELLA ARNOLD,
Stenography and Typewriting.

ELD. H. B. BRUMBAUGH,
Dean of Bible Department.

J. B. BRUMBAUGH,
Life of Christ and Exegesis.

A. B. BRUMBAUGH, M. D.,
Lecturer on Hygiene.

ANNOUNCEMENT.

Juniata College was organized April 19, 1876, and in the short period of its development has gained a definite and widely recognized position in educational circles. Its history has been one of steady growth in numbers and influence, due to the high standard of its work. The preparation given to young men and women for the active duties of life has been efficient, and it will be made increasingly helpful as new features may be introduced into the curriculum.

The college offers instruction in the following departments: Business, Music, Bible, Preparatory and Classical. Each department is thoroughly organized and the instruction is given by teachers selected because of their adaptation and preparation for their several lines of work.

The Business Course includes the theoretical and practical training which is demanded in business life to-day. Stenography and Type Writing may be taken separately or as supplementary to this course.

The work in Instrumental Music embraces a study of the classical composers, as well as more elementary work for beginners. Chorus singing, voice culture, harmony and composition are taught in a systematic manner in the vocal department.

The recognition of the Bible as the Word of God and as a standard of belief and conduct has always been prominent in the minds of the promoters of this institution. Therefore Bible study is emphasized in its instruction, and there are regular courses in New Testament Greek, Bible Geography, History, Analysis and Interpretation. This department of the college is also made prominent by a special Bible term of four weeks during each winter term. During this period, in addition to the regular courses, there are classes in methods of instruction for religious endeavor and general lectures on selected books or characters of the Bible.

In the past the Normal English or Preparatory Course has been the one most liberally patronized, and its worth is attested by the success of its graduates. It is essentially a thorough study of the English branches, adapted to professional work in secondary schools. It includes an introduction to Latin and German and to the

field of natural science. The work in pedagogy is on broad lines and the latest developments in the theory and practice of teaching are given in the class room and by public lectures.

The Classical Course is of a high standard and its work has been recognized by the State, and Juniata is a member of the "College Council of the State of Pennsylvania." Graduates of the Classical course will therefore receive, without examination, a life certificate entitling them to teach in any public school of the State. Graduates will also be admitted without examination into the graduate departments of the American Universities. This course is attracting students because of the nature of the work, and the low rate at which its advantages are offered. The need for this more advanced course of instruction is becoming widely recognized, and Juniata College is now prepared to carry on this department at the same high standard which has marked its other work.

The efficiency of these different departments is largely increased by the Library which contains books bearing directly upon the classroom instruction, as well as works of general literature. Original research is encouraged and required, and the ability to use books to advantage is thereby gained. The fireproof addition to Students' Hall built during the Fall term of 1896, is the latest addition to the equipment of the college and forms a safe receptacle for the accumulated wealth of books. The change has also provided a spacious reading room, which is an important centre of the college work. Recent purchases and donations have largely increased the collection of books and it is the purpose to keep the library as a storehouse of the best thought in all the lines of educational work.

Three large buildings furnish room for the class work and a home for the students. The centre of the student life is in the dormitories, and the influences are such as to contribute to the development of true manhood and womanhood.

The Spring term will open March 22, 1897 and the Fall term September 13, 1897. For catalogues and other information, address,

I. HARVEY BRUMBAUGH,
Huntingdon,
Penna.

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JUNIATA ECHO

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John Chalmers Blair

In the death of Mr. Blair, Huntingdon has sustained an irreparable loss; and the country loses one of its most progressive and enterprising citizens. Mr. Blair was a business philosopher, in the true sense. Few men could so quickly pass from the minute details to the completed whole. He had many warm friends, and there were few who could say an ill word of him, or his doings, except through envy, not for cause. In another column will be found a contribution to his memory by one who knew him well and appreciated his worth. We unite our regrets at what seems to us the untimely end of a man of such superior worth.

Finis—Twenty-first Year

With the commencement exercises, noted in this number of the ECHO, Juniata College completed the most successful

year of its career. Every step has been an advance, every movement forward. No retrograde turn has occurred and none will be permitted, under the fostering guidance of Him who so mercifully cares for every work carried on to the honor of His name, and dedicated to His glory.

Twenty-one years of successful progress is enough to establish confidence in the educational movement at Huntingdon, even in the minds of its enemies. It should fill the friends with a courage akin to enthusiasm, and silence forever every cavil of its opponents, and put to shame the efforts of its enemies to destroy its influence. Its friends have gone on their way rejoicing in the success of the work in the past, and the bright outlook for the future.

It requires no special prophecy to determine the future of a work with such a past record, the conditions remaining the same; but in this case the conditions are annually becoming more and still more favorable for the accomplishment of the great things that the devoted friends of the college, and workers in the cause have reason to hope will yet be achieved. New friends are constantly being won for the school, and new inspiration given to those who from fatigue might otherwise lose their energy. The buildings are being enlarged, the grounds extended, the force of workers augmented and energized, and the number of patrons increased. These are all features of success, and bespeak for the work a grand future. And so it shall be.

A GOOD MAN SUFFERS FOR HIS RELIGION

M. G. BRUMBAUGH.

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Many of the Germans that came to Pennsylvania were opposed to war. They could not be true to their religion and take up arms. Among these were the Mennonites and the German Baptists. Pennsylvania being a Quaker colony, these non-resisting Germans were glad to find a refuge and a home in the peaceful land of Penn.

Of these, the German Baptists came to Germantown in 1719. Peter Becker was the first pastor. Alexander Mack, their founder, came ten years later. In 1724 came Christopher Sower, the great printer of the colony. In 1743 he printed the first Bible in America. His son, Christopher, was born in Prussia, Sept. 26, 1721, and came with his father to America. He became a Bishop of his chosen church and one of the busiest and most useful men of his day.

It is said he could work at as many as twenty-four trades or occupations and still find time to write and preach and travel.

In 1758, at the death of his famous father, the son took hold of the immense estate in Germantown. Here he managed a printing establishment, a laboratory, a drug store, a book-bindery, a paper mill and other important industries. He managed these skilfully and amassed a fortune.

When the Revolutionary war broke out Sower was a true patriot; but he got into difficulty because he would not fight. He was charged falsely with being a traitor and a foe to liberty. The real purpose of this persecution seems to have been a desire to rob the pious old man of his money.

On the night of May 24, 1778, a party

of continental soldiers of Col. McLean's company surrounded the old man's house, took him out of bed, and, in his night-clothes, bareheaded and barefooted, started with him for Valley Forge. He was forced through stubble fields, and the tracks of his shoeless feet could be traced by his blood. When he did not travel fast enough he was prodded in the back with bayonets. It was so dark that the soldiers decided to stop in Sebastian Miller's barn till morning. Here he was shamefully treated. Part of his beard was cut off and his face and remaining beard smeared with paint. The next day was very hot; and his bare head and bleeding feet caused him intense pain. A friend of Sower's, named Keyser, met them and gave Sower a pair of shoes. A rude soldier soon took these from him and gave him in exchange a pair of "old slabs" that were worse than none. In this wretched way he reached Valley Forge and was held under arrest.

One day Washington passed by. He knew Sower very well. Sower had done a lot of printing for Washington and they loved each other sincerely.

"Why, Mr. Sower! How you do look," said the great General.

"Just as your people made me," was the prompt reply.

Instantly Washington, touched to the heart at this inhuman injury to a good man, ordered his release, and gave him a suit of decent clothes. But his property was all stolen. When arrested he was a rich man, full of benevolence and good deeds. When he was released he was poor. He begged his enemies to allow him to retain his spectacles. This they finally and reluctantly consented to do.

He was not allowed to return to Germantown and so spent the remaining years of his earthly career, with his devoted daughter, near what is now Fair-

view Village, Montgomery Co., Pa. He preached almost to the day of his death, and died full of good deeds, a faithful follower of Becker and Mack. His body sleeps in the Methacton Burying ground and a plain grave-stone marks the spot. On this stone one may read these words, from his own pen:

"Death, thou has conquered me;
 'Twas by thy dart I'm slain;
 But Christ shall conquer thee,
 And I shall rise again.

Time hastens on the hour,
 The just shall rise again;
 Oh! Grave, where is thy power?
 Oh! Death, where is thy sting?"

IN MEMORIAM

DAVID EMMERT.

John Chalmers Blair is dead. Seldom falls the announcement of death with darker pall upon a community than did this upon the town of Huntingdon. For some months there existed the greatest solicitude for Mr. Blair who was compelled early in the autumn, to leave his immense business and place himself under expert medical treatment in a distant city. The general impression was that he was suffering from over-work—which in a sense was true; but he steadily grew worse and a dread organic disease set its seal upon his activity forever, June 23, 1897.

The community will only later realize its loss in a man of such manifest genius and one who in the midst of prosperity never lost interest in his early surroundings. He was a man of rare taste and aesthetic judgment. He had the soul of an artist, and loved these beautiful hills and mountain peaks, as few men of such multiplied cares ever have time to do.

To the young there is a lesson in his life—too soon cut short. Modest, as he

was, to him justly belongs the credit of having introduced into the stationery business ideas which not only gave a great impetus to the trade but revolutionized methods in school and counting room and advanced the standard of taste in almost every department, of social and business life.

J. C. Blair has been truthfully called "The Father of the Tablet." He was the first to manufacture and place on the market that now indispensable form of writing material. Twenty years have brought into the field numerous competitors and developed the sharpest rivalry in the trade, yet the "Blair Tablets" have advanced with the times and maintained their place through the happy grace with which he caught and used popular and suggestive titles for the various lines of his products and the persistency with which he adhered to the watchword adopted at the beginning of his career as a manufacturer, "PERFECT GOODS ONLY."

His business history if told in detail, would sound like a romance. The purpose of this paper would not be fully met if the story of his humble beginning were omitted.

Personal references by the writer will be pardoned or justified by the circumstances of our early relation. Along in the later seventies in a little room in the south-east corner of the diamond of the then quaint old town of Huntingdon, a young man of quick turn, pleasing address and modestly dignified manner busied himself in a small book store. He had one clerk, a boy in his teens. There was not a great rush of business around that corner. The young man was wide awake and to the stranger gave the impression of a man of large capacity seeking a broader field for the exercise of latent powers. He was then, in business

terms "making a drive" on wall-papers. Samples were bound into book form and distributed to business houses throughout the Juniata Valley.

The fall of 1877 found me in Huntingdon a teacher of Drawing in the newly founded Normal School. One of the first men with whom I became acquainted was the man of the book store; and there one day while making into book form for my classes, paper which I purchased from him, using an old fashioned "wire clinch," which he kindly loaned me, he gave me the first hint of his aspirations. Said he, "I would like to strike a line of goods which I could manufacture in quantity." To help along the wall-paper business I made him some cuts showing dado designs and later a map of this part of the state with Huntingdon as centre and concentric circles representing intervals of twenty miles. The wall-paper business suddenly collapsed when a brighter idea came to the mind of the young proprietor, in fact the idea likely had its birth in the wall-paper book making and the old "wire clinch." The new embodiment was a modest little tablet of common newspaper fastened by common white carpet tacks. Later a great improvement was made in the use of copper tacks, and then followed glue.

The tablet was a success at once and before the community had time to smile at the venture, a dozen men and girls were busy hammering, pasting and cutting, taking in hundreds of pounds of paper at the back door and sending out thousands of tablets at the front, to the amazement of the skeptical citizens of the town. He had found "his line" and from that time on his pace never slackened. The little job printing press that stood at one side, was run to its full capacity printing labels and circulars, and the buzz of business was on.

One day as I entered the store he addressed me in cheerful mood, "I want to improve these tablets, can you make me a design for a cover with a 'Keystone' as a trade mark?" We both seated ourselves on the counter and there on a piece of brown wrapping paper I sketched the design for the "Keystone Pencil Tablet." "That is just what I want, make me a cut at once," he said, without asking cost.

With a few tools some of which I forged out in an old blacksmith shop from dental instruments I made the greater part of that cut. The idea caught, and orders flowed in not only for the new tablet but for pencils like the one shown on cover. The pencil trade resulted. That cover he told me sold thousands of dollars worth of goods. It was the beginning of the illuminated cover which through all the various processes of engraving and reproduction has developed to such bewildering greatness. The little store in the corner was soon too small and it amazed the natives when the old opera house was bought and entirely remodeled to suit the purposes of a first class factory.

Then followed a large brick addition of four stories and in quick succession the great eight story structure which entirely enveloped the old opera house and its contents. Equipped throughout with the best machinery and finished complete in every detail. "The Blair Stationery Establishment" is the largest factory of the kind not only in the United States, but in the world. System and order mark every department. The spirit of the motto has taken possession of the workmen and the genius of the founder shines forth in every detail. J. C. Blair will remain to all who knew him a worthy example of industry and perseverance, a man of high ideals and generous spirit.

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He had the faculty of holding in his employ competent men. His efficient helpers to the end were the young men who came to him on trial at the beginning or later on. The business head of the firm now, and Mr. Blair's right hand man for years, has been the youthful clerk in the little book store on the corner.

COMMENCEMENT EXERCISES OF JUNIATA COLLEGE

We are indebted to Prof. Heckman, and the Huntingdon Globe for these notes of Commencement.

Juniata College has produced many interesting commencements but that of the class of '97 surpassed any program that has ever been given in the history of the college. Perhaps no other year witnessed a larger attendance during commencement week than did this year. The college halls were crowded to their utmost with friends, with old students, and with alumni who came back to renew old friendships and to partake once again of those fraternal feasts of which only college men and women know.

The exercises of commencement week were opened by the baccalaureate sermon on Sunday morning, June 13, delivered by the president of the college, Dr. M. G. Brumbaugh. He chose his subject from Exodus xxxiv, 2:3. Moses was to come in the morning; he was to come to the top of the mountain; he was to come alone. Morning is the most blessed time of the day. It is the beginning of life. The world is the grandest in the morning. To a young man the glorious possibilities of the morning time of life are never equalled. The Bible is filled with the great events that took place in the morning. The place is the mountain top, as far as possible from the valleys. Man must get high above himself to touch

God. It is hard to go alone, but so easy to move with the multitude. The thing that one does that is worth doing, must be done alone. When a man stands alone with God, God will glorify him.

The sermon was peculiarly rich in advice to a class going out to meet life's battles.

[Full notes of the Sermon will be given in the July number of the ECHO.]

In the closely filled chapel could be seen many of Huntingdon's prominent and progressive citizens.

On Wednesday at 2:30 the alumni association held a business meeting and formally received the graduating class. At 7:30 the association gave public literary exercises presided over by the president, F. F. Holsopple '91. The program was opened with an anthem, "O Praise the Lord," by Prof. Beery's choir. Scripture reading and prayer by C. C. Ellis '90. The association was well represented showing that college spirit and loyalty to the work of Juniata are still increasing.

The alumni address was delivered by Dr. G. M. Brumbaugh, of Washington, D. C., who in a retrospective and prospective view of the college, introduced some points in its history which were intensely interesting to all. He told of the founding of the institution, of the trials, discouragements, and sacrifice of its first teacher, the lamented Jacob M. Zook, and those associated with him in the work, of its remarkable growth in a few years from three students and one small room to its commodious buildings and over three hundred students.

Miss Vinnie Mikesell, '95, read an essay entitled, "There's a Fortune Awaiting Us Yonder," in which she gave as a motto to be followed by all, "We must On."

The history by J. Lloyd Hartman, '94, was conceded the best ever read before the association. It was prefaced by the

author, and dedicated in a neat note to My little old slouch hat.

The poem was written by Elizabeth Delp Rosenberger '91 and read by Mabel Snively '96.

The orator of the evening was H. M. Berkley '81, one of Somerset's prominent lawyers. His subject was "Alumni" which he divided into the dead and the living. Of the former class there are but few, for if a man be a true-hearted alumnus he never dies. The living are those who show by their daily lives the value and importance of belonging to such an organization. Mr. Berkley had his audience thoroughly in sympathy with him. After the exercises, the association held its annual banquet in the library which lasted till the small hours of the night.

On Thursday at 9 o'clock a. m. occurred the Class Day exercises in the college chapel. These exercises were of special interest from the fact that Class Day at Juniata was an innovation. Such of the class as were not on the commencement program had provided a budget of song, declamation, essay and dialogue presenting thus an entertainment pleasing from its variety, its comparative briefness, and its careful preparation. Each member on the program deserves commendation did space permit. The opening address by Mr. Fred Whittaker was clear and concise, setting forth the inauguration of Class Day under the title of "The Christening." An apostrophe was given by John Pittenger, in which he paid a glowing tribute to Juniata, gave a review of what the college had done for his class, and told of the deep feeling of respect and honor the class had for the college. A solo by Bessie Rohrer was sung with that taste and spirit which always made her so welcome to a Juniata audience.

No Class day would be complete without the class poem. '97's poet, Fred

Anthony, deserves to be crowned with bay; he sang of the class, and called forth many a smile by his delicate touches upon some marked characteristic of its members.

Jno. Burget in his oration set forth the correspondence between the constellations and the congregations of men. The production abounded in brilliant imagery as such a subject ought, and the result was pleasing and highly creditable to the author. Jennie Dome always recites well and her production, though rather long, was much appreciated.

Of course there was a class prophecy, and like similar prophecies it had to be rather lengthy, but by the skill of its author, Viola Workman, it was unlike many other prophecies in that it did not grow tedious and wearisome.

Martin Pressel gave a criticism of the Class Day program in a humorous style.

The two quartetts, which were well rendered, formed a very agreeable change in even this well ordered program. A most unique feature was the dialogue. Seven of the class, Misses Fuller and Johnson, and Messrs. Myers, Hartzler, Leopold, Stevenson and Bosserman have met twenty years hence. A succinct account of their individual successes—there are no failures of course—follows in a spirited interchange of witty repartee. A succession of sentiments is proposed to the memory of the class, the absent members, and the faculty of yore. In these many local hits were made upon the foibles of the late senior class, and even upon the members of the august faculty. Especially praiseworthy was the tribute paid to their well-beloved Prof. Saylor. The dialogue was closed by the singing of Auld Lang Syne changed to suit the occasion; and as a finale the whole class united in singing their class song.

Long before the time for the commence-

ment exercises on Thursday evening the chapel was packed, with the exception of the reserved seats for immediate friends. The college choir occupied chairs on the rostrum which was simply but tastefully decorated with ferns and roses. The program was opened at 7:30 by an anthem entitled, "I Was Glad When They Said Unto Me," followed by scripture reading and prayer by F. F. Holsopple class of '91. The first speaker was Jesse B. Emmert, of Waynesboro, Pa. His subject was "Effects of Ridicule." He said: Ridicule is a two-edged sword. There is often as much evil done to the user as to him upon whom it is used. The effect of ridicule upon children can scarcely be measured. But this evil does not rest only here. In the political field this weapon is most conspicuous. It is a disgrace to the American people that they so ridicule their public officers. This is not only a mark of disrespect, but it fosters discontent, ill will and anarchy. No other nation would allow its citizens to be so disrespectful. The speaker closed with a strong plea for a purer, cleaner citizenship, and a higher and nobler type of patriotism.

The next speaker, Miss Lettie Shuss, of Valley Mill, Pa., proved herself a good speaker and a logical thinker. Her subject, "Beecher as a Patriot" was not a new one, but she handled it in an interesting and forcible manner. In the roll of America's great men, few deserve more honor and esteem than Henry Ward Beecher for the great love he bore his country and his God. Mr. Beecher did not lead armies, but he equipped and sent many individuals to the front where they were most needed. He did not fill the Presidential chair of a shattered nation, but he issued many emancipation proclamations, saving lives and brightening hopes. He believed that the great

civil conflict had to be decided on English soil, and accordingly set sail thither. The great battle of Gettysburg was decisive only after Mr. Beecher by his work in England and Scotland made it so. By his wonderful eloquence and magnetic power he completely turned the tide of feeling toward America, so that England remained neutral and a Union victory was possible. When Henry Ward Beecher died, a united people mourned. He has for a monument a united freedom loving people over which still floats the glorious tri-colored flag which increases its brilliancy as new stars appear on its horizon.

The audience was here given a musical treat of a quartette with obligato solo by Misses Eliza Johnson, Edna Keeney, Ella Arnold and Messrs. E. C. Nininger and J. B. Emmert. This was followed by an oration, "Specialists," by Robert M. Watson, of Huntingdon, Pa. Mr. Watson was one of the best speakers of the evening. This is a world of specialists. The world has changed from generalism to specialism. A man can no longer do several things successfully, but must study to do one thing well. Education is instrumental in this. In former times, a boy was educated in the workshop; now he receives the care of trained teachers for years in order to fit him for life's work. All great men have been specialists. Christ came to earth but for one thing, and did it. Napoleon stands as a type of success in his line. As centralized force in the material world produces the greater results, so concentrated effort in individuals accomplishes most in life.

"Clearing the Forests," by Joseph A. Zook, of Belleville, Pa., was a strong and very creditable plea for the preservation of America's timber land. The wanton destruction of our forests has caused un-

told suffering to American people. The salvation of this country lies in the restoration and preservation of her forests.

A well rendered chorus "Away to the Fields," quickly banished any tendency toward weariness and put the audience in an appreciative mood for the next oration, "The Modern Sabbath," by Elizabeth Rosenberger, of Townwood, Ohio. Miss Rosenberger had a message interesting and practical. She did not hesitate to tell her hearers boldly what should be their attitude toward the Christian rest-day. She said: The whole universe speaks of a Creator. The Sabbath is a weekly reminder of God in time. Man has observed a rest day ever since the creation. It is necessary that he should. All creatures need rest. The profanation of this holy day even by professing christians is seen in many ways. The big dinners of country homes, the fashionable drives, and visiting public resorts of the city, the ball games, the Sunday newspapers, the Sunday excursion are only a few of the features that join to thwart God's plan for the Sabbath.

The last on the program was Daniel C. Reber, of Bernville, Pa., who was the first to complete the full classical course and take the degree of Bachelor of Arts. Mr. Reber's oration, "Realization of Aim in End," showed masterly treatment of the subject in hand. The delivery was clear and forcible. He said: Every act is made up of six parts, each inseparably linked to the others. Life is a series of acts, the realization of the whole is found in the culmination of the last act.

The conferring of degrees now took place, prefaced by a strong and characteristic speech to the class by Dr. M. G. Brumbaugh. He spoke particularly of the importance of spirit and feeling in the work of a student. An act without strong feeling back of it is of little value.

The program closed with a chorus "Song of Peace." The music of the evening was especially fine. The whole commencement program is admitted to have been the best in the history of the college. This speaks well for the newly tried "representative" program.

The following persons received degrees: Bachelor of Arts, Daniel C. Reber; Bachelor of English, Frederick D. Anthony, Wm. M. Bosserman, John E. Burget, Jennie M. Dome, Jesse B. Emmert, Esther E. Fuller, John M. Hartzler, Eliza M. Johnson, Hervey C. Keim, W. Lewis Leopold, Howard Myers, John M. Pittenger, Martin L. Pressel, Benjamin F. Ranck, Cyrus B. Replogle, Bessie Rohrer, Elizabeth Rosenberger, Lettie Shuss, Joseph S. Stevenson, Rhoda M. Swigart, Robert M. Watson, Fred A. Whittaker, Viola Workman, Jos. A. Zook.

During Friday there was a general exodus of students and their visiting friends, and by the end of the week the buildings were almost deserted. This change gives an opportunity to prepare for the accommodation of the patrons of the Pennsylvania Summer School which opens its sessions on Monday July twelfth, when the scenes will change, the buildings will be filled and the campus present a lively scene. The prospects of this new educational measure, for professional work, are very flattering.

RELIGIOUS

FLORENCE M. HARSHBARGER, Correspondent.

Sunday morning, June 13, 1897, Bro. I. Bennett Trout, who stopped with us on his return from Annual conference, preached for us, taking his text from Matt. 17, "The Transfiguration of Christ." This narrative teaches us many beautiful lessons. Christ was here upon the mount. There are different opinions

as to what mount this is, but we need not discuss this. Enough to know that Christ was there. He taketh Peter, James and John up into a mountain apart from the multitude. Christ came into the world to save sinners. We have a grand thought in that Christ, He who was none other than perfect, came as an example. The workmanship must be perfect since He who wrought it was perfect. Many of the truths so beautifully unfolded to us would ever remain hidden, were it not for this narrative. We may all rise to the summit of a spiritual mount. We may not climb the rocky steep, may not scale the rugged path, yet the Apostle says: "Come up into the mount." We may mount high in that spiritual life and see those beauties not seen by the naked eye, those which only the soul, face to face with its Maker may see. When one is called into service the first thing to be noted is the responsibility of the work. One must be impressed with the sublimity of the call. There is that in each calling which only he who is called can see. A mystery as it were. When Moses was called, "the Angel of the Lord appeared unto him in a flame of fire out of the midst of the bush." Ex. 3:2. "And I will see thee," Ex. 3:10, saith the Lord. Moses said, "Who am I, that I should go?" Ex. 3:11. Again comes the answer, "certainly I will be with thee." Ex. 3:12. When the Lord called Gideon he was threshing wheat by the wine press. He said to Gideon, "Go in this thy might. Have not I sent thee?" Judg. 6:14. But Gideon comes with excuses. "Behold my family is poor in Manasseh, and I am least in my father's house." And the Lord said unto him, "Surely I will be with thee," Judg. 6:15-16. And when Gideon asked for a sign to know that it was the Lord talking to him, it was given him. Judg. 6:19-22.

Paul also was called while he was yet breathing out threatenings against the disciples of the Lord. We remember that on his way to Damascus the call came to him. There shined around about him a light from heaven, and a voice said, "Saul, Saul, why persecutest thou me," Acts 20, 3-4. What the words, that Jesus spake unto these three disciples whom he took apart, were, you and I have no right to know. When these three men were fitted for the ministry they were taken up into the mount. In this narrative, see the authenticity of Christ—his sonship is plainly shown in this, the writings of Matthew. We must, in order to have a correct view, go up into the mount to see Christ. Even in looking upon our superiors we must get above ourselves. A most striking thought is that until we have ascended to the mount we are unfitted to work in the valleys. Here were Moses and Elias standing talking to Jesus. On the one side Moses, recognizing Christ as his superior. On the one hand we have Moses whose death was immediate and painless, contrasted with the painful and ignominious death to be endured by Jesus. Again we have a not less remarkable contrast between the manner of Elijah's departure from the earth—translated to heaven, making a triumphant exit out of the world in a chariot of fire, without tasting death, and the cruel death of the cross by which Jesus should enter glory. Each recognized Christ as his superior. And he who so lately renounced Christ now stands to witness. Elijah representing the prophets, Moses the Law, and overshadowing them that cloud, from whence spake the voice. "This is my beloved Son, in whom I am well pleased! Hear ye him." Matt. 17:5, Christ came to fulfil. In order that we may be good workmen, we too, must be close to Him. We must

receive the power direct from its source.

The Sunday school should be the model Sunday school—must have a model Christian for Superintendent and teachers and officers who reflect the divine Light, else it fails its mark. What we want to do is to get apart from the world. We want to get up into the mount with Christ. We want to get above the common level of society. We must be *alone* with God, and there pour out our souls to Him. Every one who goes into the secret chamber with God comes out victorious. That which molds the Christ life is that which we do more than others. In this day persons want to *see* religion. We hear but too often fail to see it. Persons who have never seen the mountains or the ocean cannot fully appreciate their grandeur. They are not fully acquainted, so it is with those who have not come in close touch with the Master. They cannot understand the joy, the fullness of that love which the true Christian knows, because they are not acquainted, and until we come close we cannot be numbered in that citizenship with Him whom to know aright is life eternal. When we can get into the inner courts, when we have crucified self it is then we are on the right way, and the greater our hope of knowing Him; but the less we know Him, the more danger we are in of losing Him.

One of the surprises in our lives is that as we ascend the mountain steep, the valley broadens. The thought is that as you and I ascend the mountain of God, we get a view of the broader valleys of his love, the better able we are to return again to the valley and there teach the children of men to climb to where we have been, and there behold the beauties we have seen. Brethren have established schools that we may have every advantage. Shall our greatest concern not be for ability to work

well for Him? Oh may our motive and purpose not be to mold a life beautiful before Him. Oh may we not study the Word more diligently, and seek to live more closely to Him that we may shed abroad a life of purity and in that day, be transformed with Him in Glory!

THE QUIET OBSERVER

Andrew Detweiler, Junior of '96, visited the school and says he will be a Senior of '98.

Charles Dunning and Ira Allison are home from Dickinson, having gone there after some preparation at Juniata.

Prof. I. Harvey Brumbaugh and J. Omar Good attended Class Day at Harvard College, June 24th; and afterwards went to Northfield, Mass., to attend the Students' Conference and School for Bible Study.

G. D. Bitzer, of Lititz, says: "I am now a Pennsylvania farmer instead of a Juniata boy;" but we know that he who has once been a faithful son of Juniata can not lose his identity as such, and the farm will run more smoothly because its owner first drank at the fountain of culture.

A program and invitation from the Morehouse High School, Bastrop, Louisiana, came to our desk recently and reminded us again of our boys and girls in the Southland. Professor D. B. Shwalter is the representative of Juniata in Bastrop, and report has it that he does his work well.

Quite a number of the Faculty, together with some students and friends, attended the Annual Meeting in Frederick, Maryland. They report a kindly reception from the many old and newly made friends of Juniata, and a spirited

meeting of the Juniata of former years who had come to the council.

Professor Stewart of Hollidaysburg, who has been a member of the examining committee several times, led chapel exercises one morning while here. His venerable face elicited the admiration of the students, and his quiet manner was a benediction to those who were being examined.

We were all repaid for the time spent in listening to Gilbert Beaver, son of ex-Governor Beaver, as he stood before us in the chapel earnestly pleading for consecration in the student life and urging us to an active, every-day-life service for the Master. Mr. Beaver gives all of his time to Christian work with the college students of Pennsylvania, and his efforts have borne some precious fruit.

Professor O. P. Hoover, of Dayton, Ohio, a student of twelve years ago, read the scripture lesson and led the morning prayer, while resting with us on his way from Annual Meeting. He and Elder John Calvin Bright, another student of the foretime, spoke praises for the Normal of the past, surprise and satisfaction for the Juniata of the present, and hopeful prophecy for the larger and grander school that is to be in the future.

The arrivals of visitors were so numerous during the closing days that we despair of giving the names of those who came among us to see the school, to meet their friends, or to listen to their children, their brothers or their sisters, in the closing exercises and on the commencement program. Every person coming added to the happiness of both teachers and students, and we hope that the impressions which our visiting friends received from what they heard and saw were good, and if good, then lasting.

On Monday morning of the last week, chapel exercises were conducted by Elder Frank Holsopple of Royersford; and on Tuesday morning Professor Haines of New Jersey read the morning lesson and offered prayer. Professor Swigart closed the year on Wednesday morning in a fervent petition for students, faculty, trustees, parents and friends; at the close of which we sang "Up in the morning and away to the fields." Professor Saylor then distributed the mail; and, at the motion of Prof. I. Harvey Brumbaugh, we adjourned.

On Wednesday, June 13th, at 6 o'clock A. M., Miss Florence M. Harshbarger, well known to students and visitors at Juniata College, and Eld. T. T. Myers, the esteemed pastor of the Philadelphia church, Broad and Dauphin streets, were married by Eld. H. B. Brumbaugh, at his residence. After breakfast, the bride and groom left for Bedford Springs. They will be "At Home" after June 29th at 2408 N. Fifteenth Street, Philadelphia. They have the best wishes of a large circle of Juniata friends.

We take great pleasure in presenting to our readers the faithful report of Dr. M. G. Brumbaugh's Bible Term Lectures, as a collection of beautiful and thoughtful addresses. As some of us listened to their delivery we often wished that the flow of thought would cease for at least a moment that we might reflect upon some of the speaker's forceful statements. And now we have a crystallization of these talks in the new book. It will make good reading, and the inspiration one may derive from the perusal of the pages cannot be measured.

Among the large number of visitors to the college during commencement time we are pleased to note the following from Ohio: O. Perry Hoover and mother;

John Calvin Bright; I. H. Rosenberger and wife; Dewalt Crowell and wife; Mary A. Pittenger; L. A. Bookwalter and wife; S. H. Bock and wife; T. S. Moherman and wife; M. Effie Coppock; Nannie Coppock; Vinnie Mikesell; Clara Mohler; Lena Mohler; Miss Thompson; Bertha Rosenberger; Amanda Coffman; Elizabeth H. Wiest; John H. Brumbaugh; John Studebaker and wife; I. Bennett Trout.

The Juniors of this year naturally felt that they had worked harder than any of their predecessors. Juniors always do, you know. Truth is, Spring Term Junior means dig. Now these self-same, would-be Seniors, after having nobly withstood the onslaught of the examining committee, met together in a little council to talk over their lately achieved victories and to eat a little ice cream and cake together. It was all very nice, of course, and we hope the class spirit there enkindled will burst forth in a pure flame of loyalty and true devotion, when they meet again as the Seniors of '98.

Juniata is not a State normal; but the process of her education, together with the requirements of her faculty and trustees, makes the Normal English Course equal in every way to the professional courses offered in the State schools. Even an examination of her Junior and Senior classes by a board of county superintendents is held every Spring. The board of this year consisted of Professor Stewart, of Hollidaysburg; Prof. Wertz, Superintendent of Blair County; Prof. Marshall, Superintendent of Juniata County, and Prof. Rudy, Superintendent of Huntingdon County.

One of the things which breaks up the night of ingratitude and makes the starlight of Christianity beautiful is a reflec-

tion of heartfelt appreciation, from one who has been helped, upon his benefactor. With a love for the cause of city missions and a regard for the man who prompted that love, Joseph J. Ellis of Baltimore, brother of Charles, has written the life of James Quinlan, the unselfish, unassuming, untiring, Dunker Missionary of Locust Point. The introduction and closing chapter are from the pen of C. C. Ellis. The whole is well written and should arouse some missionary zeal in the reader as well as make clear the true situation, past and present, in Baltimore.

Among the many visitors who stopped with us on their way home from the late Annual Meeting, we take especial pleasure in noting Elder D. L. Miller. On the Saturday evening before Commencement, he spoke before the school of his travels in the Northland and in India. While the rugged sublimity of the scenery in the frigid clime, together with the almost incredible phenomena of nature, were striking and fascinating to the traveler, yet India was the land of greatest surprise and interest to him; and the impressions of human suffering and need which Elder Miller there received have made him one of the most ardent advocates of foreign missions among us to-day. India, with her three hundred millions of believers in metempsychosis, of machine-praying people, of those who burn their dead or expose the bodies of their loved ones to the vultures, is a land to be pitied, to be helped to be saved; and we who stand for Christian education in its broadest sense should suit our actions to our professions by shedding upon this dark land the light of the Christian religion.

LITERARY SOCIETY NOTES.

ORIENTAL.

VIOLA WORKMAN, Correspondent.

Every body needs sympathy. The individual, the class, the society, the school need the sympathy of its friends. It did us good to hear the old students who come to spend commencement with us, asking almost as soon as they came, how the societies are prospering. Many visitors seemed interested in this part of the school work and appreciated the interest taken by the students.

When we go into the library and look over the record of the books read this year, we can readily tell the literary taste of the students. We can see who read for thought and who for pastime. Some read light works and imagine they are literary, while in reality they are destroying their taste for good literature and appreciation of it. Others read classic literature and enjoy it. We see the effects of this in the societies. Specially does the paper speak the literary taste of the editor. His ideal of a paper is just as the character of his reading. The societies should realize that their editor should have a high literary standard. Not be one whose highest ambition is recording the silly conversation of two boys about their girls and in making sport of privileges that should be held in high esteem among the students. Let the societies place their standard higher and have their editors come up to it.

The closing week of school is here. The scales are brought forth to measure loss or gain. Some of the weighing is done by the Professors, but for *some* the weighing which measures out by its test for *next year's position* is done by the committee. The surface estimate of some whose aim has been high may stand out as an apparent failure, but they

should not forget that "not failure but low aim is crime," and next year the scales may balance and success shall be stamped on all their work.

FROM CAMP TO COURT.

During my brief study as a member of the first class of our beloved *Alma Mater*, I found many warm attachments. And now as I peruse the dear JUNIATA ECHO I have a personal interest in it.

I have been thinking for some time that I owe an explanation to the officers of our beloved Alumni who continue to address me in my maiden name.

After completing the Normal Course and with some advancement in the Scientific, I made a profession of teaching. I taught in public, private, grammar and high schools; and was afterward employed in Government schools. I pursued the study of medicine to some extent, but have not yet completed the course. While in the Government employ, I was engaged in civilizing, enlightening, and Christianizing the Indian race. I regard this latter as a noble missionary work. Differences naturally arose between our dusky and border white brethren, and courts were established to adjust them. And thus while in the shadow of the camp, I was enveloped in a resplendent court-light, and as a consequence am now enjoying the distinction—the honor rather—of being the happy bride of the U. S. Commissioner of Courts, and we are the proud parents of the fairest daughter in beautiful Oklahoma.

Success to Juniata College and the ECHO.

MRS. W. H. GRIGSBY,
El Reno, Oklahoma.
Nee LINNIE BOSSERMAN.

JUNIATA ECHO

JUNIATA

CARMAN COVER JOHNSON.

College song, sung to the tune of the "Old Oaken Bucket."

My soul longs to sing of the scenes and the memories
 Of fair Juniata, the fountain of truth.
 How often in life has some impulse to duty
 Welled up from this spring of my teaching in youth!
 With mountains surrounded and river close by her,
 A massy old "Lion" not far from the gate,
 The seat of the faithful, the pride of the fathers,
 What God will do for her time only awaits!

She was born in the heart of a God-fearing teacher,
 Was fostered by sacrifice, nurtured in pain;
 But the breathings of heaven oft rallied her, struggling,
 And lifted the clouds that had gathered in vain.
 And now in the noontide of glory she standeth;
 Her children—some scattered on life's rugged plain;
 While others still linger to do at her bidding
 The tasks which will bring to them culture and gain.

Here the muses of old have lit many a taper,
 To burn in the souls of the students who came:
 Polihymnia with music caught up from Celestials;
 And Clio repeats the great legends of fame.
 The theorems of Euclid, the epics of Homer,
 Demosthenese's eloquent pleadings for Greece,
 The tales of Aeneas, blind Milton's sad story,—
 All these are here learned—may their learning ne'er cease!

And I sing with the rapture that swells in my bosom,
 The story of old which sounds yet in my soul
 As it came in the message of God's faithful servants
 And carried me back to where Jordan's waves roll.
 Of all the grand temples that adore the earth's cover,
 Of all divine service to relieve the earth's care,
 There's none half so solemn, so sacred, so holy,
 As the chapel of College, its altar of prayer.

Boys and girls who were students, all hail to the College!
 And ye who now sip the Pierian spring,
 Doth not all that is loyal and all that is noble
 Demand that upon her great honor we bring!
 May we all rise in might and, with God-given talent,
 Strike blows for the freedom of thought and of men:
 Let us do with our power the deeds of the present;
 And the future shall echo again and again

With the fame of Juniata,
 Yes the noble Juniata,
 The fair-named Juniata
 As she crowns the College hill!

REPORT ALUMNI ENDOWMENT FUND

Washington D. C., July 8, 1897.

DEAR ALUMNUS:

The eight annual report of Wm. Beery, Treasurer Alumni Endowment Fund, as audited, is:

DR.

1896 June. To balance.....	\$207.32
To Beneficiary payment.....	40.00
“ Principal, Form I,.....	100.00
“ Interest on Pledges.....	15.20
1897 “ Interest on pledges.....	150.05
“ “ “ G. M. B. note.....	5.65
“ “ “ College “	7.50
“ Beneficiary payment.....	20.00
“ Payment note of G. M. B.	25.00
	<u>\$570.72</u>

CR.

1897 By 11 Scholarships.....	\$440.00
“ Postage during year.....	2.60
“ Stationery .....	.35
“ Printing.....	1.00
“ Balance, cash.....	126.77
	<u>\$570.72</u>

SUMMARY.

Subscriptions to endowment fund.....	\$5278.00
Beneficiary notes.....	1122.00
Note,—Dr. G. M. Brumbaugh.....	75.00
Note,—Juniata College.....	150.00
Cash.....	126.77
	<u>\$6751.77</u>

Since last year the following Endowment pledges (Form I) have been received: 1893, S. S. Blough, \$50. Class of '97, J. B. Emmert, \$40; Cyrus Replogle, \$60; J. A. Zook, \$75; Harvey C. Keim, \$100. Jennie M. Dome, Esther E. Fuller, Eliza M. Johnson, Bessie Rohrer, Elizabeth Rosenberger, Lettie Shuss, Rhoda M. Swigart, Viola Workman, F. D. Anthony, John E. Burget, John M. Hartzler, Howard R. Myers, John M. Pittenger, Benj. F. Ranck, and Robert M. Watson, each contributed \$50. The 1897 pledges increase the Fund \$1,075.00.

38 scholarships, involving payment of \$1,523.00, have been utilized. The applications for scholarships during the coming year are numerous, and your prompt payment and suggestions for the future will materially assist the work.

G. M. BRUMBAUGH, M. D.

CUMBERLAND VALLEY RAILROAD TIME TABLE—May 17, 1897.

Leave	2	4	6	8	10	102
	†A. M.	†A. M.	†A. M.	†P. M.	*P. M.	‡A. M.
Winchester.....		7 35		2 35		
Martinsburg.....		8 20	11 35	3 22		
Hagerstown.....	6 45	9 07	12 20	4 10	10 15	7 30
Greencastle.....	7 07	9 30	12 42	4 33	10 37	7 52
Mercersburg.....		7 45		2 55		
Chambersburg.....	7 30	9 53	1 05	5 05	11 00	8 15
Waynesboro.....	7 00		12 05	4 00		
Shippensburg.....	7 50	10 12	1 24	5 27	11 20	8 35
Newville.....	8 07	10 29	1 41	5 48	11 37	8 54
Carlisle.....	8 26	10 52	2 05	6 14	12 00	9 17
Mechanicsburg.....	8 45	11 13	2 27	6 38	12 23	9 40
Dillsburg.....			1 40	5 10		
Arrive—						
Harrisburg.....	9 00	11 32	2 45	7 00	12 45	10 00
Arrive—	P. M.	P. M.	P. M.	P. M.	A. M.	P. M.
Philadelphia.....	11 53	3 00	5 47	11 15	4 30	12 50
New York.....	2 13	5 53	8 23	3 53	7 33	3 35
Baltimore.....	12 40	3 10	6 00	10 40	6 20	12 40
	P. M.	P. M.	P. M.	P. M.	A. M.	

Additional trains will leave Carlisle for Harrisburg daily, except Sunday, at 5.50 a. m., 7.00 a. m., 12.20 p. m., 3.45 p. m., 9.10 p. m., and from Mechanicsburg at 6.14 a. m., 7.24 a. m., 9.09 a. m., 12.45 p. m., 4.10 p. m., 5.35 p. m. and 9.35 p. m., stopping at Second street, Harrisburg, to let off passengers.

Train No. 10 runs daily between Harrisburg and Hagerstown. ‡Train No. 102 Sunday only. *Daily. †Daily except Sunday.

Leave—	1	3	5	7	9	103
	P. M.	A. M.	A. M.	A. M.	P. M.	A. M.
Baltimore.....	11 50	4 55	8 50	12 00	4 49	4 35
New York.....	8 00	12 15		9 00	2 00	12 15
Philadelphia.....	11 20	4 30	8 30	12 25	2 35	4 30
	†A. M.	†A. M.	†A. M.	†P. M.	*P. M.	‡A. M.
Harrisburg.....	5 00	7 55	11 45	3 45	7 55	8 00
Dillsburg.....		8 35	12 40	4 33		
Mechanicsburg.....	5 19	8 12	12 05	4 05	8 14	8 20
Carlisle.....	5 40	8 36	12 30	4 28	8 35	8 43
Newville.....	6 04	8 59	12 52	4 53	8 56	9 08
Shippensburg.....	6 23	9 16	1 11	5 13	9 13	9 27
Waynesboro.....		10 10	2 35	6 10		
Chambersburg.....	6 43	9 35	1 33	5 35	9 30	9 47
Mercersburg.....		10 55	5 43			
Greencastle.....	7 10	10 02	2 00	6 00	9 52	10 11
Hagerstown.....	7 32	10 25	2 25	6 25	10 15	10 35
Martinsburg.....	8 24	11 25		7 08		
Arrive—						
Winchester.....	9 10	12 45		7 55		
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional local trains will leave Harrisburg daily except Sunday for Carlisle and intermediate stations at 9.35 a. m., 2.00 p. m., 5.20 p. m., 6.20 p. m. and 10.55 p. m., also for Mechanicsburg, Dillsburg and intermediate stations at 7.45 a. m. All of the above trains will stop at Second street, Harrisburg, to take on passengers.

No. 9 runs daily between Harrisburg and Hagerstown.

‡No. 103 Sunday only. *Daily. †Daily except Sunday.

‡On Sundays will leave Philadelphia at 4.30. p. m.

Through coaches between Hagerstown and Philadelphia on trains No. 2 and 9 and between Winchester and Philadelphia on trains 4 and 7.

NORFOLK AND WESTERN RAILROAD.

Nos. 1 and 10 have connection at Hagerstown to and from Roanoke, Bristol, Chattanooga and New Orleans, and points on Norfolk and Western railroad and East Tennessee, Virginia and Georgia railway.

H. A. RIDDLE,
Gen. Pass. Agent.

J. F. BOYD,
Superintendent.

JAMES CLARK, General Agent,
Chambersburg, Pa.

ANNOUNCEMENT

Juniata College was organized April 19, 1876, and in the short period of its development has gained a definite and widely recognized position in educational circles. Its history has been one of steady growth in numbers and influence, due to the high standard of its work. The preparation given to young men and women for the active duties of life has been efficient, and it will be made increasingly helpful as new features may be introduced into the curriculum.

The college offers instruction in the following departments: Business, Music, Bible, Normal English, Seminary and Classical. Each department is thoroughly organized and the instruction is given by teachers selected because of their adaptation and preparation for their several lines of work.

The Business Course includes the theoretical and practical training which is demanded in business life to-day. Stenography and Type Writing may be taken separately or as supplementary to this course.

The work in Instrumental Music embraces a study of the classical composers, as well as more elementary work for beginners. Chorus singing, voice culture, harmony and composition are taught in a systematic manner in the vocal department.

The recognition of the Bible as the Word of God and as a standard of belief and conduct has always been prominent in the minds of the promoters of this institution. Therefore Bible study is emphasized in its instruction, and there are regular courses in New Testament Greek, Bible Geography, History, Analysis and Interpretation. This department of the college is also made prominent by a special Bible term of four weeks during each winter term. During this period, in addition to the regular courses, there are classes in methods of instruction for religious endeavor and general lectures on selected books or characters of the Bible.

In the past the Normal English or Preparatory Course has been the one most liberally patronized, and its worth is attested by the success of its graduates. It is essentially a thorough study of the English branches, adapted to professional work in secondary schools. It includes an introduction to Latin and German and to the field of natural science. The work in pedagogy is on broad lines and the latest develop-

ments in the theory and practice of teaching are given in the class room and by public lectures. The Seminary Course offers to young women a liberal training along literary lines. The work is well correlated and aims to give culture without the more professional features of the Normal English Course.

The Classical Course is of a high standard and its work has been recognized by the State, and Juniata is a member of the "College Council of the State of Pennsylvania." Graduates of the Classical course will therefore receive, without examination, a life certificate entitling them to teach in any public school of the State. Graduates will also be admitted without examination into the graduate departments of the American Universities. This course is attracting students because of the nature of the work, and the low rate at which its advantages are offered. The need for this more advanced course of instruction is becoming widely recognized, and Juniata College is now prepared to carry on this department at the same high standard which has marked its other work.

The efficiency of these different departments is largely increased by the Library which contains books bearing directly upon the classroom instruction, as well as works of general literature. Original research is encouraged and required, and the ability to use books to advantage is thereby gained. The fireproof addition to Students' Hall built during the Fall term of 1896, is the latest addition to the equipment of the college and forms a safe receptacle for the accumulated wealth of books. The change has also provided a spacious reading room, which is an important centre of the college work. Recent purchases and donations have largely increased the collection of books and it is the purpose to keep the library as a storehouse of the best thought in all the lines of educational work.

Three large buildings furnish room for the class work and a home for the students. The centre of the student life is in the dormitories, and the influences are such as to contribute to the development of true manhood and womanhood.

The Fall term will open Monday, September 13, 1897. For catalogues and other information, address,

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Penna.

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JUNIATA ECHO

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A Good School

Good schools are to be found all over our country; schools, good in the sense that they have a carefully arranged curriculum, and a well selected corps of qualified teachers and, in fact, are provided with excellent equipments: but good schools, in this sense may not always be safe schools for those to patronize who regard heart education as of more value, as an equipment in life's work, than the mere intellectual training generally given, and as set forth in the curriculum. There are many sad commentaries on this subject to be found all over this country, in the wasted lives of bright young men and women who were sent to schools in which the Christ-life had feeble sway or no following, and where infidel views were imbibed, even unconsciously, to the ruin of soul and the wrecking of body for the higher duties and services in life.

Our duty, in this world is to honor

God, to "please Him." We honor God by rendering Him service. We dishonor Him by disobeying His law. We please God by devoting our lives and energy to His service. We displease Him by ruining our own souls, and wrecking our energies for usefulness. We need to comprehend our obligation, in this respect, to our children; and, as far as possible throw around them the protection of safe influences, and place them under safe instruction. If they are left to their own choosing the obligation rests with greater weight upon them, to choose wisely and walk safely; to see that they do not allow such influences to lead them that may, in any possibility tend to unbelief, or indifference in respect to their religious duties. We are to shun wrong, and flee the very appearance of evil. How does a parent do this when he permits his child to attend a school, where the teachings, the precept and example, are at variance with the teachings of the Master, and that because of some fancied advantage? "What shall it profit a man if he shall gain the whole world and lose his own soul?" and what shall a parent be able to render in exchange for the lost soul of his own child?

There are safe schools, where every possible precaution is taken to permit only the best influences, and purest example to operate upon those who are placed in their care; and Juniata College is one of these. It is eminently a safe school; absolutely, as far as such is possible, freed from all vicious or indifferent influences, where the Christ-life prevails, and where the Bible, the book of God is

the rule of conduct, and the "man of counsel," a school, teaching nothing of a sectarian character in religion, but only the truths of the word of Life. Besides this the literary and other educational advantages are not second to any school in the country. Juniata College is not a university, but it is a college with a course of study equal to that of the best colleges of this country, and with its facilities and equipments is destined to continue to prepare, and send out, men and women better equipped for the responsible work of life than the training of other schools, where these influences do not operate to the same extent, can equip them. Patronize Juniata College.

The Bible Work

In another part of this issue will be found the report of Elder J. B. Brumbaugh, solicitor for the fund to carry on the bible teaching in Juniata College. From the beginning of the school, in 1876, bible teaching was made a prominent feature, and has been carried along each year, in the regular classes organized for that purpose; and, in addition to this, the work has been strengthened by the special bible term conducted for four weeks during the winter of each year. All this must necessarily lead to the consummation of the original design, in establishing the college work, in a school controlled by the church and under its auspices, and bible teaching freed from all sectarian trammel, or man-formulated creed. That end has been attained in Juniata, and the work will now be established as a regular biblical department, and conducted by competent teachers in each branch of the department.

It is for the support of this work that the canvass referred to has been made, and will be extended, and repeated annually until by the Spirit's promptings the con-

tributions voluntarily sent become great enough for the continued support of this good work. It is not an experiment, but an established work that will go on; and fighting against it or attempting to hinder it, on the part of any will be vain, and might be termed foolish. How hardly we see our duty! No matter, however, if we only see it even at the last, and then act for God and His cause. This is God's work, and He has greatly blessed it, and made it a joy to the teachers and to the learners. This department has become an established factor in Juniata's work, not only to continue but to enlarge, to grow. It calls for support and deserves patronage.

To avoid the expense and labor of a canvass we would suggest that each church in Pennsylvania, Ohio, Maryland, etc., from which the students are drawn, have some one appointed to receive these voluntary contributions, for this work, and let that collector or receiver forward the amount contributed directly to the solicitor here. Every contribution will be faithfully applied to the work. We are so prone to defer the good we intend to do, because we are not impressed with the urgency of the need; but let us impress the thought that there is urgent need for the means to train workers for the vineyard of the Master, and deferring will deprive the individual of the benefit derived from the giving, and hinder the progress of the work.

Good Words

Frederick D. Anthony, '97, writes from Elderton, Pa., for additional copies of the June ECHO, which he finds "intensely interesting." He is not unmindful of the college, but writes,—“My thoughts often carry me back to my beloved *alma mater*—dear Juniata College. Success to her and all those interested in

her noble cause," is his earnest wish. The boy who loves his mother and is mindful of her comfort is always a better boy than the one who is indifferent to home ties; so the student who has taken his degree, and has gone out into the work of life, and carries with him a love for his *alma mater*, and has a prayer for her success, is a better man than the one who becomes absorbed in the work in which he is engaged, and is forgetful of literary ties and friendships.

There are many others who have not so expressed themselves, who, nevertheless bear in sacred memory the school at Huntingdon, where they received their literary training; and where they had their souls made joyous with the Christ-love that entered to rule their lives. It is not just to presume that only those are grateful to their *alma mater*, and have love for the cause, who so express themselves; but, if they knew the worth of their cheering words to those who toil on without adequate remuneration, or none at all, they would hasten to tell of the good that has come to them while at the school here, that remains to sweeten their lives wherever they go to work. Words of encouragement come like precious manna, and are more prized than the needed food by the hungry. Only one leper in ten returned to worship the Master, but his worship was a double blessing to him. All were probably grateful, but immediately forgetful of the source of their help. As the Healer's word was then "were there not ten cleansed, but where are the nine?" so might ours be, were there not twenty-four graduated but where are the twenty-three? Yes where are the hundreds who have gone out and from whom no word comes of their doings? The ECHO offers its pages in anticipation, and awaits the opportunity to record reports from all.

Pennsylvania Summer School

From July twelfth to July thirtieth, three weeks, Juniata College, with its surroundings was a scene of unusual activity, and a place of absorbing interest to those concerned. It was the time of the meeting of the third annual session of the school above named.

The attendance, this year was greatly in excess of that of last year; and the interest in the work, the associations, the enjoyments were likewise enhanced. This fact was evidenced by the manifest interest taken in all these, and the energy shown in each department of the work.

The scope of the work was greatly enlarged, and the character of the teaching still maintained, at the standard held last year. The work was wholly professional and so commended itself to those who had been engaged in educational work for years, as well as to those who were laying a foundation upon which to begin the work of teaching. This feature of the Summer School's course raises it above the level of Normal School work, and that of the teacher's institute held throughout the country, all of which are to be commended for the grand help they are in the work of education. But those means which help build higher the educational structure, are always to be commended, and encouraged. We need to lift the work of teaching from the inevitable ruts into which it has been leading for years, and this school has contributed a large measure towards that end.

The students, and the management of the school were so well pleased with the facilities of Juniata College, the beauty of its location, the attractions of the surroundings, and the opportunities for recreation and enjoyment in this beautiful, romantic Juniata Valley, that they have decided to return next year, and will endeavor to increase their numbers. The

management of the college has consented to extend to this school the use of the buildings and their equipments and in this all are to be commended. Those of us who are living in this beautiful wild of hill and dale, the Juniata Valley, have become accustomed to these inspiring views; and, in a measure they lose a part of their beauty, and we need inspiration of the sight of others' eyes that we may properly see them, and appreciate them afresh. This year excursions were made to Bedford, The Forge, Lakemont Park, Horse-shoe-bend, Sunset Park, The Rocks, The Ant Hills, and many other points of interest, and the appreciation of all these by those to whom the wild romantic scenery was new, only enabled those accustomed to them to appreciate their beauty afresh.

The Geological Laboratory

The College has quite a good collection of specimens for Mineralogy, Crystallography, and Geology in its laboratory and Prof. Myers has been adding to it lately by some geological excursions. Friends who are interested in Juniata have also contributed, but we need more. Every student who goes out from the college could do much to aid this department by a little effort which would well repay any one to make. In almost every locality are fossils characteristic of some age and period which are found by school children as well as others, and are of themselves of little interest to most people. If each Juniatian would get a few of these fossils and minerals or interest their pupils to collect some during their school term, and send them to the college, we would credit such collections to the school donating them. This would prove a valuable aid to the scientific work of the college department and a credit to the school interested in geologi-

cal work. May we not hope that every school taught by a student of Juniata shall be represented in our Geological Laboratory? Not only teachers but every student and friend of the institution can do something. If you have or can find any fossils, crystals, minerals, typical rock, Indian relics (flints, axes, etc.) spare some for scientific purposes, box them carefully and send by cheapest transportation to Juniata College. If you are making a collection we may be able to exchange some with you.

THE GOLDEN AGE. WHEN?

H. B. BRUMBAUGH.

We sometimes hear people talk about the golden age, as if it were a period of time that had been, but is no more. Have we ever fully appreciated what a golden age means? Gold is the most precious metal known, and it is so, not because it cannot be found, but because it is hardly found—requires hard labor and great sacrifice to get it. And we are willing to give this labor and make this sacrifice because we want it and want it badly. If we did not want it, to us it would not be gold. It is the want, the great desire for things that makes them golden to us. An age is golden when it is possible for us to get precious things, and they can be precious only in proportion as are our desires for them. And do you know, there was never an age more golden than our own—just now? This is an age of wonderful possibilities and opportunities. And among them all there are none greater than a well rounded and full education which is open and within the possibilities of all our young people. It is golden because it is the key that opens to its possessor all the avenues that lead to success. But we must remember that to make it golden to us we must

want it badly enough to be willing to labor for it. It is more valuable to you than gold because, if rightly used it will serve you better. Are you willing to give for it the same amount of labor and sacrifice? To-day there are hundreds—more thousands—who are leaving pleasant homes and face thousands of miles of perilous travel with almost untold sacrifices to make, that they may reach the golden fields of Alaska with only a chance to be able to gather some of the precious metal. If our young men and women were willing to make half the sacrifice to get a good education, which would be ten times the service to them, our colleges would be so full that they would push each other out of the windows. Do you know what is wrong with you? You are half-hearted. You want it but you are not willing to do the labor, or make the sacrifice necessary to get it. You are placing yourself in the market to see who will bid most to get you, or looking around for a sinecure, that you may have means to get it easy. You don't deserve it on such conditions and it would not be golden to you if you should get it in this way. Such a feeling is not manly—not womanly. Want it—want it badly—roll up your sleeves and work like a man, and you will get what you want honorably. And prize it when you have it because you got it as you get gold, by labor and through sacrifice. With some degree of pride I can point to a young man who wanted an education and who made an honorable struggle for it. In coming to the college with part of the needed cash, he walked forty miles of the distance that he might save the more of his hard earned dollars for tuition and other needed expenses. He did not bring with him a large trunk containing four, five or more changes of raiment that he might "show off big," but with

his small budget in hand and a determination to get an education, he entered college, and you need not ask the result. During the vacation he went to the farm, the harvest and the hay field, and by the sweat of his face earned money, so that by the time the next school year opened he had enough to settle his back accounts and a goodly sum towards the incoming year. So he continued from year to year; and at the time of his graduation his schooling was paid and he started out in the world on the road to success. In that road he is to-day and he is a success.

There are scores and hundreds of young men and women all over this land of ours who have better chances than had this young man, who are at their homes dreaming about and wishing for an education but are not willing to work and struggle for it.

It is all right to encourage and help young men and women to help themselves, but to offer them easy places and give to them outright without exacting of them value in return is sinning against their manhood and womanhood. To get a thing without labor and sacrifice robs it of its golden qualities as well as weakens the will power of the receiver. Young man, if you want an education, don't ask it without being willing to give an equivalent for it. If your friends or the college are willing to help you start, accept it with the determination that you will pay back if possible, in some way, every cent advanced. By doing this you add strength to your character, enlarge your possibilities for success and enable the friend that helped you to help others in the same way.

We are glad to say that in our list of graduates we have a number who received help in this way, and that they have been faithful to their trust by meeting all their obligations as fast as their possibili-

ties permitted. Of course, there are a few exceptions. But they are of the poorer stuff and are disappointing their friends and the world as badly as they have disappointed us.

To the worthy and *willing* we are always ready to hold out the helping hand, and as such we invite you to come. But when you do come we expect you to mean business. Don't say you can't. You can if you will. Determine that you will. Get up and move. Do it now.

CLASS SERMON, 1897

NOTES OF CLASS SERMON, COLLEGE CHAPEL, JUNE 13, 1897, PREACHED BY MARTIN G. BRUMBAUGH, PH. D.

TEXT. And be ready in the morning, and come up in the morning on Mount Sinai, and present thyself there to me on the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. Exodus XXXIV: 2-3.

SUBJECT.—Morning on the Mountain Alone.

I. Time—Morning. II. Place—On the Mount. III. Conditions—Alone. IV. Lessons.

The incident here related occurred some time after Moses had, at the first, come down from the mount, with the tables of the Law, and finding Israel turned to idolatry, and worshipping the golden calf, had "cast the tables out of his hands, and broke them beneath the mount." Israel was without a Law to guide them, and their leader was angry with them. And the Lord said to Moses, "be ready in the morning."

We will note three phases in this lesson,—time, place, condition,—Morning on the mount alone.

I. MORNING.—Morning by general consent would be regarded as the most blessed hour of the day. The bursting of the dawn, what a time that is in the day! When there is absolute quiet in the higher regions of the air. When the

melting moon is about to go, and the sleepy stars fade away. Morning of the day, what a beautiful time! No wonder it has been considered as the beginning of life. Well suited to you as a class now in the beginning time of your life. The world is grandest in the morning. To the young man there is no time like the glorious possibilities of the morning time of life. At one's best there is strength and hope. In the morning one is least entangled—freshest to go. In the morning health is established, wealth is won, air is purest, light is serenest.

The Bible is thoroughly suffused with the spirit of the morning. In the 30th Psalm, verse 5, we have, "Weeping may endure for a night, but joy cometh in the morning," and in the 5th Psalm, 3rd verse, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." "The Lord's mercies are new every morning." The Lord commanded the children of Israel to pass over the Jordan by the morning light. To Job God said, "Where wast thou when the morning stars sang together and all the sons of God shouted for joy?" Christ in Revelation is called the bright and the Morning Star.

Morning is the Sabbath of the day; the time for holy thinking and meditations of God and His goodness. A morning wasted is a day ruined. How the busy hours flee away if the early morning has been lost in idleness! But a morning saved is a day completed.

"Holy morning,—sacred day,
Up the mountain I must climb;
God invites me,—God awaits me,
He hath fixed the place and time.

Early morning,—summer day,
I must meet my Lord alone;
Christ, go with me,—Christ protect me,
Say thou didst for me atone.

Gladsome morning,—joyful day,
 On the mountain top I'll stand;
 Spirit help me,—Spirit guide me,
 Spirit, lead me by the hand.

Father, Son, and Holy Spirit,
 For the mount my soul prepare;
 Then the eve shall tell in praises
 That the morn was spent in prayer."

II. ON THE MOUNT.—The command to Moses was, come up in the morning, on the top of the mount. Climbing does us good. Did you ever climb a hill, and then a mountain? Nothing is more exhilarating than to climb high. Picture the child climbing. There seems to be some innate tendency in the boy to climb. He climbs the trees, swings upon the gate, and the little world within the narrow boundaries to him seems boundless. O, the vista from the mountain top! It pays to climb up to look down into the valley. The view is sublime. There the wind will be music. The clouds will be as dust to our feet, the mountains as a floor for the walking of the clouds. The pure sky hanging above and the hushed world veiled beneath. What a scene to contemplate!

What keeps us back from rising, from mounting above our surroundings? It is first our weakness. We have not the spiritual pluck to mount; and second we are content with the lesser, and therefore do not seek the larger. The limited outlook satisfies us and we do not care to climb that our view may be broadened and our horizon enlarged. And third, feeble faith keeps us back, and hinders us from climbing. Strong faith overcomes all obstacles here and prevails with God.

We live below the top. Moses was commanded to come up "in the top of the mount." We live below because we have too much *impedimenta*. Our burdens in life are too heavy to be borne

aloft, and we live below our possibilities. We have family fortunes to bear; occupation's demands to burden us, and association's trammels to hinder our rising. We cannot carry the valley up with us. When the traveler is about to climb the Alps, he divests himself of every unnecessary article of clothing that he may be burdened with nothing, and grasping only his stout alpenstock, is prepared to climb. Never could he have climbed up to the top with the world of things which has hindered him in the vale below. Nothing should keep any man back when God calls him to come up early in the morning. No groves of pomegranates, no orchard of olives, no vineyards and figfields, no fleecy folds, no golden grain should hinder his climbing.

On the top thy glory rests like a tabernacle of light! On the top of the mountain you are as far from the valley, as far above it as you can get. Man must be high above himself to come in touch with God.

On the top—as far away from the beginnings of life as you can get. Here God meets you. Here you are in communion with Him. You must mount, you must climb—no great climb of the soul, no nearness to God.

III. ALONE.—It is hard to go alone, but so easy to move along with the multitude. All the great achievements in the world were wrought out by men separated from the multitude and standing alone. The Prophet is always alone—Daniel alone in Babylon. Paul alone in Athens. Job alone in misery. Peter alone when he had the vision. Ruth alone in the harvest field. Jacob alone at Ebenezer. Moses alone with flocks. John alone on Patmos. Jesus alone in Gethsemane.

We need to stand alone. Luther on

Sacra Scala and at Worms. Savonarola in Florence. Socrates at Marathon. Copernicus in a garret. David Rittenhouse at Transit Scene. Patrick Henry against Stamp Act. Spinoza in Amsterdam. Pestalozzi at Neuhof. Abelard in Paris. Christian Post in Wilderness Wilds. James Wilson among the birds. These men dared to stand alone. Lowell says, "The nurse of full grown souls is solitude."

The daring traveler goes out alone. We call him, on his return, a discoverer, —Columbus, Livingstone, Nansen, and Fremont. We herald them as discoverers—as explorers. But sad thought that the Johns, the Peters, etc., are called religious enthusiasts or fanatics. But when a man stands alone with God, God will glorify him. But the thing that you must do that is worth doing must be done by yourself, alone.

The daring saint goes out alone. We know of Abraham on Mount Moriah, of Jonah in Nineveh, of Peter at Pentecost, of John the Baptist, heralding the advent of the Messiah. These are called mighty fanatics. Alone we must face duty, temptation and God. We can encourage you, build schools and churches to aid you, but in the tests you must stand alone. In temptations you must stand alone. But further you must stand before your God alone in the end.

IV. MORNING ON THE MOUNT ALONE. —Mountain peaks are less populous than the valleys. Many admire the *Jung Frau*, but only an occasional traveler scales its giddy heights and mounts its snowy summit. In the morning is the time to scan the work of the day.

"Be ready in the morning." Prepare to reach the top. There are five agencies to aid you to enter into the day of life. First the school—go to it. Second the church—join it. Third the State—know

it. Fourth the family—cherish the home virtues. Fifth an occupation, which is centralized effort—dignify your calling. We have the family, school, church, state and occupation as morning's equipments, that we may enlarge the day.

"Come up in the morning." Act promptly; do not keep God waiting. He calls you. We climb too slowly, we have no time to return with the messages of the heights. Oh Lord God, keep us from deferring our duty or from keeping Thee awaiting our convenience. Help me to climb fast. Keep my feet in safe steps in the dangerous places, that I may not fall, and be lost!

On the top alone I meet God. He enlarges me. He feeds me with honey, milk, wine, oil. Now how shall I meet God? "All the fitness He requireth is to feel my need of Him." Can I take my sins along, to the summit, to meet God? No. When He calls how can I answer Him?

Perhaps there are some of you who would ask, if called, "what for, what does He want me to do?" We are not willing to trust. You might ask, why go to school? Why graduate? You say, I don't know whether I will live to make use of an education. Take your education and trust. Have faith that it will help you. Nay, if called, do not question the call but arise and go.

Surely this was a solemn meeting, upon the mount. But it was not only a solemn but a joyous, a helpful, an inspiring, a holy meeting, there on the top of the mount.

There is a limit to God's demands, but He gives strength and grace if we but will. I can reach the top. I must strive. I am due there in the morning, not in the evening. Cultivate the habit of being alone. What a holy meeting to be alone with God—alone in open

mouthed communion with the Creator. Do not be afraid to try. "The attempt is glorious and itself commends."

V. LESSONS.—Moses was absorbed in holy vision. The reason why Moses' face shone, and it shone, is because he was called and went. We burst our environment and transcend it with a nameless consciousness. We shall not always be slaves. "The leaden flesh that keeps us tethered to one place shall go back to dust from whence it came; and the Spirit-winged soul shall go back to the God who gave it."

From the level of every life there is a way up to God; your way may not be my way. Morning implies day, preparation implies toil. The mount implies the valley. Success implies humility. Alone implies comrades. Courage implies confidence. Morning implies the day. The morning of school means the toil of life. The larger the preparation the larger the life. There is no mountain without the valley. The lesson implies the Almighty of life. Knowledge implies confidence, faith in the thing you do. If you want to be ministers, fill your soul with God that you may present the Word of God with confidence. Never question the visions that you obtain from the mountains. Have confidence, too, in your fellowman. If you receive a message on the mountain it is your duty to bring it into the light, into the valley, and give it to others.

"Ready in the morning, Lord,
Ready for the mount,
Till the darkness flee, Lord,
I, every moment count.

Help me up the mountain, Lord,
Help me to the top;
Give me strength on strength, Lord,
When tempted sore to stop.

See, I am quite alone, Lord,
Sinful, seeking God;
But I set my feet, Lord,
In ways my Savior trod.

Not to a burning mount, Lord,
But to Zion's height;
Bid thy servant come, Lord,
And change his faith to sight."

CHRISTIAN EDUCATION

H. B. BRUMBAUGH.

About education much has been said, and well said too. The want of it has been felt more or less by all people in all ages. But there are many kinds of education, so its value, to the person receiving it, depends largely upon the kind.

The most simple definition that can be given of it is, the enlarging of a person's knowledge of peoples and things. Some of this knowledge we need and should have. Other some, we don't need, and should avoid it. The education we most need is that which gives us enough of the literary to receive and comprehend the religious. The two should be so blended together as to most fully develop the whole man, intellectually and spiritually. This has been our supreme effort in the Juniata College work. And from year to year, we have been gradually growing more and more towards the religious, until we are beginning to feel that we are reaching to that which may very properly be called a "Christian Education." This is the great need of the age, and especially of the church. We need it for the spiritual good of our children and for the perpetuation of the church and the principles which we hold as being sacred and vital. And our people who ignore this fact by sending their children to other schools, where their morals are endangered and their minds and hearts turned away from the simple and practical truths of the Gospel, as we accept and practice them, are in a significant sense, denying the faith and proving themselves unfaithful to the solemn charge given to them. Bring up your children in nurture and fear of the Lord.

We make a strong effort to permeate all of our teaching with the Christ thought, and accentuate this, by giving a special course of biblical instruction, which is open to all who wish to enter it. During the past school year, we had classes in Evidences of Christianity, Bible History, Biblical Antiquities, Exegesis, The Life of Christ and New Testament Greek. For the coming year, to this course will be added Church History and such other studies as may be called for in this department.

In this connection we are glad to announce that we have added to our teaching force, for the coming college year, brother Amos H. Haines who is a graduate of both the classical and theological college courses, which will enable us to give much additional force to our biblical work. We feel that we are now fully equipped to give to our people such Christian and biblical scholastic advantages as has been our desire and purpose for years. And we now earnestly invite our brothers and sisters, ministers and teachers, and bible students, to come to Juniata College and here enjoy the religious advantages and teachings that we offer and are prepared to give.

NOTES AND PERSONALS

Orra L. Hartle, '95, continues to be an earnest friend and supporter of Juniata about Bradford, Ohio, and he often sends a cheering message back to his Alma Mater.

Dr. Lyon's mother was a visitor at Juniata for several weeks, and later accompanied Dr. and Mrs. Lyon to Boston, Mass., where they will spend the remainder of the vacation.

John M. Hooley, '95, will teach school again in Lancaster county, Pennsylvania, during the coming winter, and next

Spring or Fall will re-enter Juniata for four years' work and training in the course in Arts and Sciences.

Mr. and Mrs. John G. Keeny, who are so faithful in looking after the wants of Juniata's students, are enjoying a well-earned rest in Cumberland county, Pa. They will return in ample time to have all things ready for the opening of the Fall term.

Joseph W. Yoder, '95, has been elected Assistant Principal of the Elkhart Institute, a leading school of the Mennonites, located at Elkhart, Indiana. Mr. Yoder is one of Juniata's Normal graduates who expects to return soon to his Alma Mater for the classical course.

The principalship of the schools of Millville, a suburb of Altoona, Pa., has been given to Frank H. Eberly, '94. The position includes the supervision of eight schools and teaching the more advanced subjects, for both of which Mr. Eberly is well prepared.

Irvin D. Metzger, '94, is the newly elected Superintendent of the schools of Hollidaysburg, Pa., and in the same city W. C. Hanawalt, '92, will preside over the High School. With these two Alumni in the first places, Juniata will be well represented in the ancient capital of Blair County.

Prof. S. B. Heckman, who has been an efficient instructor in Modern Languages and Literature at Juniata for the past two years, has resigned his position to enter the University of Pennsylvania. He will there make a special study of Germanic Philology in order to equip himself more thoroughly for his chosen line of work. Prof. Heckman's place at Juniata will be supplied by Dr. Haussman, a notice of whose work appears elsewhere.

The Book of Juniata Bible Lectures, delivered by Dr. M. G. Brumbaugh last winter, is selling rapidly. Every Juniatian should secure a copy of the book, because of the good which it contains, as well as to encourage the cause to which the profits from the sale are to be devoted.

The attention which the management is giving to advanced instruction is arousing a general interest in the classical course. It is gratifying and an evidence of continued confidence that many old students are returning for this course. The selection of such an able and large Faculty for the coming year shows that the growth and development of the college are to be based upon no empty claims.

For several years the Ohio students of Juniata have been in the custom of holding a meeting to pledge anew their loyalty to their college and to strengthen the old ties of friendship with one another. The reunion for this year was held on the Gump farm near Tippecanoe City, and Dr. M. G. Brumbaugh was present to give some helpful and inspiring words. A full report of the reunion will be given in the next ECHO.

If space would permit, it would be interesting to tell about Seniors at work in the harvest fields or busy about the home. After the vacation and change of work many of the old students will return to continue their mental labors, and most of the others will teach school during the winter. The number who have been successful in getting good positions shows that Juniata's training is practical and helpful. That this is appreciated by these teachers is shown by the fact that many are arranging now to return to Juniata next Spring at the close of their school terms.

Carman C. Johnson, assistant editor of the ECHO, is spending the vacation among the churches of western Pennsylvania, talking to the people about missionary and Sunday school work, and education. A Sunday school meeting of that district will be held near Johnstown, and a number of Juniata students will be on the program. During the coming year Mr. Johnson will do no teaching in the college, but will devote all his time to the work of the classical course.

The students of the Pennsylvania Summer School, who took possession of Juniata buildings for three weeks in July, spoke often of the beauty of the campus, and spent much of their spare time under the college maples. The Library, too, was a much-frequented place and these students left there a substantial token of their appreciation in three valuable reference books: Lippincott's Pronouncing Gazetteer of the World; Lippincott's Biographical Dictionary; and Mitchell's Atlas of the World.

During the past year a number of instructive and helpful lectures were given at Juniata College. They were all free to members of the institution, and they mark the beginning of a plan to establish a definite course of lectures for the college. The following persons lectured on the subjects given: Dr. M. G. Brumbaugh, Gray's Elegy; Mr. Howard Miller, Mexico of To-day; Mr. Howard Miller, Pre-historic Mexico; Prof. F. H. Green, Three Queries; Hugh Beaver, The Consecrated Life; Elder D. L. Miller, India. This list does not include the series of lectures delivered by President Brumbaugh during the Bible term, nor other addresses given at different times through the year.

The Mt. Union *Times* of June 18th contained a good account of the sermon delivered by Dr. M. G. Brumbaugh to Juniata's graduating class. The article was written by Mr. W. W. Fuller, who has been a steadfast friend of the college, and who also took that opportunity to say some good words in its behalf. We quote part of the article: "This prosperous school seems to be finishing a term of very gratifying success. Its management throughout deserves very great credit. Its importance in the Juniata Valley and in this section of our great State is beginning to be appreciated and acknowledged. It is drawing its students from territory which is widening and extending each year. Its thoroughness and faithfulness to duty is increasing its popularity as fast as it becomes known. The touching scenes and relations of home life to be seen here at this school by visitors are very refreshing and inviting. Here in all their happy reality are the attractive and blessed influences of home, with their tenderness and friendship, with their self-sacrificing and gentle manners, all presided over by the spirit of purity and refinement. Parents, guardians and friends of education can rest assured that the youth that patronize this seat of learning shall find the home influences attending them more faithful and intensified than they can imagine. Here culture and system train with gentle and persuasive hand, and knowledge is made attractive, even seductive. It gives me great pleasure to record these words of encouragement in behalf of the cause of education and culture."

A learned rascal is not a witness against true education; but is a living argument for more of heart and less of brain, more of Christ and less of man in the pedagogy of to-day—the strongest argument for positive Christian influence in all education.

JUNIATA COLLEGE SPECIAL ANNOUNCEMENT

FOR 1897-98.

Each year calls for new advancement in the line of college work. The past year was marked by the building of the Library addition, the equipping of laboratories, and an increase of students, especially in the advanced courses of instruction. With the purpose of increasing the efficiency of the various departments, the Trustees have been liberal in providing new features for the coming year's work.

Special attention was given to the organization of the courses and to the correlation of subjects, as now outlined in the catalogue. Further, efficient instructors have been procured to carry on these courses.

The Normal English Course has become fully established and its work is recognized as of a high standard. It is now the purpose of the management to extend the same spirit of thoroughness and excellence to other courses in the college.

Bible Instruction, in various forms, has always been a prominent feature of the college. The Bible Course is now to be strengthened and broadened by the addition to the Faculty of Prof. Amos H. Haines, who, both by scholarly training and practical experience, is especially well fitted for the position to which he is called. In addition to the regular Classical Course he has just completed the Divinity Course in Yale College so that he comes fully equipped to give all that may be required in the advanced courses. And while he will give considerable attention to the Biblical Department he will also contribute to the Classical Course, especially along the lines of philosophy and allied subjects.

The growing demand which is made for classical training in various fields of labor has led to a careful revision of the course in Arts. This course is arranged in the group plan and presents a systematic correlation of the generally recognized subjects of liberal culture. The faculty has been strengthened and increased with the purpose of emphasizing this department.

The new Seminary Course will receive careful attention, with the intention that it shall give young women a liberal training along literary lines.

The department of Modern Languages and English Literature will be in charge of Dr. W. A. Haussman, who comes to Juniata with splendid recommendations from former fields of labor. He is a native German, speaks the German, English and French languages with ease. He studied in Europe, and in America he received the degree of A. B. at Johns Hopkins University in 1892, and the degree of Ph. D. from the same institution in 1895. He has been engaged in teaching English and German with exceptional success and high commendation.

Mr. D. C. Reber, a graduate of the Normal English Course of Juniata College, of the Classical Course in 1897, and past assistant in the department of Mathematics, will enter the faculty to do full work in his chosen line. Mr. Reber has had practice in public school teaching, and with his preparation and acquaintance with the methods at Juniata, he will be a valuable instructor.

The Instrumental Music has been placed in charge of Miss Nellie McVey, a graduate of the Collegiate and Musical Courses of McPherson College, and a teacher of experience. Miss McVey brings to this department a knowledge and love of her profession, which promises much for its advancement at Juniata.

The work in Stenography and Typewriting has been assigned to Miss Bertha Fahrney, a graduate of the Hagerstown, Md. Business College, who has had practical experience in office work since her graduation.

The efficiency of all the departments is greatly increased by the extensive equipment of the college and by the facilities which are provided for the need and comfort of its patrons. The religious spirit of the institution and the social influences contribute to make Juniata a college marked for thorough learning and true culture.

JUNIATA BUSINESS COLLEGE NOTES.

G. W. SNAVELY.

W. H. McDannel, of the class of '95, is general manager of his father's truck farm, a lucrative and healthy business.

The graduates in Stenography and Typewriting are, Louise Bert, Ella Harrold, E. G. Bradley, C. D. Horton, John M. Watson.

The graduates of '97 are, Bertha Mosser, John Bert, Clark Fyock, George O. Grossnickle, W. B. Hagenbauch, C. D. Horton, Victor Martin, C. E. Schuldt.

C. W. Wensel, of the class of '92, who was head book-keeper for the Wolfe Chemical Company since his graduation, is now promoted to general manager of the Handy Tablet Company, which is a department of the same company.

J. T. Schamel, of the class of '96, reports himself as having taught a successful school in Washington county, Maryland, during the term of '96 and '97. He says his brother Frank graduated from the College of Medicine in Maryland University. So Juniata Business College can now boast of an M. D.

CONTRIBUTIONS TO THE BIBLE WORK

ELDER J. B. BRUMBAUGH, SOLICITOR

During the coming year it is the purpose of the Trustees of Juniata College to have a course of Bible Study in connection with the college work. They have been looking forward to this for several years, but could not complete arrangements to carry out this purpose until now. For years, in addition to the special Bible sessions, there has been daily Bible study all along through the year, but no special course has been followed. Those who conducted this study did it free of charge, in view of accomplishing good by their teaching. Now as a regular course of study is to be pursued, more time and preparation will be required on the part of those who conduct the work, and consequently will have to receive some compensation for their labors. In order to meet this additional expense a few churches have recently been canvassed for *free will* offerings for the support of this work with the following results:

JOHNSTOWN CHURCH		John D. Shaffer,	1.00
Abert Berkly,	\$5.00	Albert C. Berkey,	1.00
Harvey Livingston,	1.00	Wm. Berkey,	1.00
Norman W. Berkley,	10.00	Josiah Blough,	4.00
Christ Slagle,	5.00	Jacob A. Weaver,	2.00
Daniel Ream & wife,	1.25	Amanda Weaver,	.25
J. C. Miller,	1.00	Samuel Knavel,	5.00
C. M. Berkley,	5.00	Joseph Berkeybile,	1.00
John Bear,	1.00	Noah Berkeybile,	.25
Wm. H. Rummell,	1.00	J. C. Knavel,	1.00
Edward C. Mosholder,	1.50	Hiram Musselman,	2.00
David Rummell,	3.00	Peter Huffman,	2.00
M. J. Livingston,	.50	Isaac Lehman,	1.00
Sarah Edwards,	.50	J. E. Faust,	1.00
Edmund Livingston,	3.00	H. L. Seese,	1.00
Mrs. S. J. Lambert,	1.00	Norman S. Berkey,	1.00
Annie Lape,	.25	A. D. Shaffer,	2.00
R. G. Horner,	1.00	QUEMAHONING CHURCH	
A. D. Brubaker & wife,	2.00	P. J. Blough,	\$5.00
E. Strayer,	1.00	Emanuel Blough,	5.00
S. H. Fyock,	1.25	S. P. Zimmerman,	2.00
Cornelius Berkeybile,	1.00	Jacob Koontz,	5.00
J. B. Fyock,	1.00	J. W. Blough,	1.00
J. D. Ribblett,	1.00	The above church was not canvassed. Only a few persons were solicited with the above results.	
Emanuel Burkeybile,	.50	MIDDLE CREEK CHURCH	
Mrs. Frank Fyock,	.50	Emma Hauger,	\$1.00
Mary Helen Fyock,	.50	Rebecca Kimmel,	.25
Daniel Fyock,	3.00	Elizabeth Barkley,	2.00
C. W. Harshbarger,	3.00	J. J. Barkley,	2.00
John M. Harshbarger,	10.00	Wm. Miller,	1.00
Annie Kyper,	1.00	Silas Hoover,	1.00
Samuel S. Knavel,	2.00	John H. Schrock,	1.00
J. C. Varner,	1.50	Josiah Furgerson,	1.25
Ephraim Berkey,	2.00	Frank Livingood,	10.00
N. J. Huffman,	3.00	Christian J. Miller,	1.00
Mrs. Louis Berkeybile,	2.00	John S. Cummins,	2.00
Jacob Meenely,	1.00	J. Berkley & wife,	2.00
Vincent Meenely,	.50	Solomon Knepper and wife,	2.00
John A. Wertz,	3.00	Geo. W. Lowry,	1.00
A. W. Myers,	5.00	D. G. Miller,	1.00
S. E. Dorer,	1.00	Mary Miller,	1.00
Crispin Dorer,	2.00	Wm. G. Miller,	1.00
J. C. Harrison,	1.00	G. A. Walker,	3.00
Edmund Leidy,	1.00	D. F. Walker,	1.00
D. F. Ramsey,	1.00	Carrie Walker,	.50
Alvin Kyper,	.50	Peter Koontz,	.50
Jane Wilson,	1.00		
Mrs. J. H. Cantner,	.25		
Julia Powell,	.25		
Mrs. Louis Keiper,	1.00		
Barbara Keiper,	1.00		

A. J. Strayer & wife,	2.00	Freeman Enfield,	1.00
W. S. Rodgers,	.25	S. A. Walker,	1.00
Silas D. Rodgers,	.50	J. W. Myers,	1.00
Jas. R. Davidson,	2.00	M. J. Myers,	.50
Stephen Stutzman,	1.00	Wm. S. Myers,	1.00
J. F. Dietz,	1.00	Jacob M. Hostetter,	1.00
Jemima Dietz,	1.00	Ellen Musser,	1.00
Abram Fyock,	.35	Herman Bear,	1.00
Samuel Harrison,	1.00	Emma Knepper,	1.00
Geo. W. Wissinger,	.50	Susan Miller,	.50
Levi R. Brallier,	5.00	A. A. Miller & wife,	1.00
SHADE CHURCH		H. H. Kimmel,	.50
J. J. Shaffer,	\$2.00	J. M. Kimmel,	1.00
Josiah Fry,	.50	Mrs. G. M. Dickey,	.50
Jacob Holsopple,	12.50	Joseph L. Snyder,	1.00
Hiram Lehman,	1.50	W. H. Miller,	1.00
Henry Hostetter,	2.00	S. C. Livingood,	1.00
Jeremiah Horner,	.50	J. P. Livingood,	1.00
A. S. Huffman,	5.00	Eugene M. Sellers,	.50
Daniel Huffman,	2.00	BROTHER'S VALLEY CHURCH	
Benna Huffman,	1.00	S. U. Shober & wife,	\$2.00
Ella Spencer,	.50	J. M. Cable,	1.00
David J. Shaffer,	2.00	D. H. Walker,	1.00
Daniel D. Shaffer,	1.00	W. G. Schrock,	3.00
J. F. Ream,	1.00	U. F. Raymond,	1.00
Garrett Ream,	2.00	J. M. Knepper,	1.00
Wm. Hoffman,	.50		
Jonas A. Weaver,	2.00		

The last church was not canvassed but will be in the future. The donations were all *free will* offerings and show the willingness of our people to help, as they can, a worthy cause. Other churches will be canvassed in a similar way for the support of this work, and if we receive the same hearty welcome and liberal response, the Bible work will be greatly helped and encouraged.

In this canvas the writer was especially indebted, for helpful favors, to John A. Wertz, of Johnstown; J. J. Shaffer and Elder Hiram Musselman, of the Shade Church; Jacob Zimmerman, of Hooversville; Elder J. Berkley, Solomon Knepper and Emma Hauger, of the Middle Creek Church; and D. H. Walker and William Schrock, of Brother's Valley. He was greatly encouraged by the willingness of the brothers and sisters to help in this noble work. Very few, and they for the best of reasons, declined to contribute to the fund for Bible work. The willing helper always prospers in his work.

PRACTICAL METHODS IN MICROSCOPY, by Charles H. Clark, A. M., D. Sc.—D. C. Heath & Co., Boston. The importance of the subject of microscopy in educational processes, calls for all the helps that can be utilized to relieve the use of the microscope as much as possible from complications. This volume is the most practical in all the details of the work that has yet been published. It contains the most minute and careful direction in the use of the instrument, and the preparation of the materials, and by its aid any one, who has the patience to apply himself, may become an expert observer.

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Lecturer on Pedagogy.

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W. J. SWIGART,

Elocution, Evidences of Christianity, Exegesis.

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NELLIE McVEY,

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G. W. SNAVELY,

Principal of Business Department.

BERTHA FAHRNEY,

Stenography and Typewriting.

ELD. H. B. BRUMBAUGH,

Dean of Bible Department.

J. B. BRUMBAUGH,

Life of Christ and Exegesis.

A. B. BRUMBAUGH, M. D.,

Lecturer on Hygiene.

CUMBERLAND VALLEY RAILROAD
TIME TABLE—May 17, 1897.

Leave	2	4	6	8	10	102
	†A. M.	†A. M.	†A. M.	†P. M.	*P. M.	‡A. M.
Winchester.....	7 35	8 20	11 35	3 22	.....	.....
Martinsburg.....	6 45	9 07	12 20	4 10	10 15	7 30
Hagerstown.....	7 07	9 30	12 42	4 33	10 37	7 52
Greencastle.....	.....	7 45	.....	2 55	.....	.....
Mercersburg.....	7 30	9 53	1 05	5 05	11 00	8 15
Chambersburg.....	7 00	.....	12 05	4 00	.....	.....
Waynesboro.....	7 50	10 12	1 24	5 27	11 20	8 35
Shippensburg.....	8 07	10 29	1 41	5 48	11 37	8 54
Newville.....	8 26	10 52	2 05	6 14	12 00	9 17
Carlisle.....	8 45	11 13	2 27	6 38	12 23	9 40
Mechanicsburg.....	.....	.....	1 40	5 10	.....	.....
Dillsburg.....	.....	.....	.....	.....	.....	.....
Arrive—	.....	.....	.....	.....	.....	.....
Harrisburg.....	9 00	11 32	2 45	7 00	12 45	10 00
Arrive—	P. M.	P. M.	P. M.	P. M.	A. M.	P. M.
Philadelphia.....	11 53	3 00	5 47	11 15	4 30	12 50
New York.....	2 13	5 53	8 23	3 53	7 33	3 33
Baltimore.....	12 40	3 10	6 00	10 40	6 20	12 40
	P. M.	P. M.	P. M.	P. M.	A. M.	A. M.

Additional trains will leave Carlisle for Harrisburg daily, except Sunday, at 5.50 a. m., 7.00 a. m., 12.20 p. m., 3.45 p. m., 9.10 p. m., and from Mechanicsburg at 6.14 p. m., 7.24 a. m., 9.09 a. m., 12.45 p. m., 4.10 p. m., 5.35 p. m. and 9.35 p. m., stopping at Second street, Harrisburg, to let off passengers.

Train No. 10 runs daily between Harrisburg and Hagerstown. ‡Train No. 102 Sunday only. *Daily. †Daily except Sunday.

	1	3	5	7	9	103
Leave—	P. M.	A. M.	A. M.	A. M.	P. M.	A. M.
Baltimore.....	11 50	4 55	8 50	12 00	4 49	4 35
New York.....	8 00	12 15	.....	9 00	2 00	12 15
Philadelphia.....	11 20	4 30	8 30	12 25	4 35	4 30
	†A. M.	†A. M.	†A. M.	†P. M.	*P. M.	‡A. M.
Harrisburg.....	5 00	7 55	11 45	3 45	7 55	8 00
Dillsburg.....	.....	8 35	12 40	4 33	.....	.....
Mechanicsburg.....	5 19	8 12	12 05	4 05	8 14	8 20
Carlisle.....	5 40	8 36	12 30	4 28	8 35	8 43
Newville.....	6 04	8 59	12 52	4 53	8 56	9 08
Shippensburg.....	6 23	9 16	1 11	5 13	9 13	9 27
Waynesboro.....	.....	10 10	2 35	6 10	.....	.....
Chambersburg.....	6 43	9 35	1 33	5 35	9 30	9 47
Mercersburg.....	.....	10 55	5 43	.....	.....	.....
Greencastle.....	7 10	10 02	2 00	6 00	9 52	10 11
Hagerstown.....	7 32	10 25	2 25	6 25	10 15	10 35
Martinsburg.....	8 24	11 25	.....	7 08	.....	.....
Arrive—	.....	.....	.....	.....	.....	.....
Winchester.....	9 10	12 45	.....	7 55	.....	.....
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional local trains will leave Harrisburg daily except Sunday for Carlisle and intermediate stations at 9.35 a. m., 2.00 p. m., 5.20 p. m., 6.20 p. m. and 10.55 p. m., also for Mechanicsburg, Dillsburg and intermediate stations at 7.45 a. m. All of the above trains will stop at Second street, Harrisburg, to take on passengers.

No. 9 runs daily between Harrisburg and Hagerstown.

‡No. 103 Sunday only. *Daily. †Daily except Sunday. ‡On Sundays will leave Philadelphia at 4.30 p. m.

Through coaches between Hagerstown and Philadelphia on trains No. 2 and 9 and between Winchester and Philadelphia on trains 4 and 7.

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Nos. 1 and 10 have connection at Hagerstown to and from Roanoke, Bristol, Chattanooga and New Orleans, and points on Norfolk and Western railroad and East Tennessee, Virginia and Georgia railway.

H. A. RIDDLE,
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J. F. BOYD,
Superintendent.

JAMES CLARK, General Agent,
Chambersburg, Pa.

ANNOUNCEMENT

Juniata College was organized April 19, 1876, and in the short period of its development has gained a definite and widely recognized position in educational circles. Its history has been one of steady growth in numbers and influence, due to the high standard of its work. The preparation given to young men and women for the active duties of life has been efficient, and it will be made increasingly helpful as new features may be introduced into the curriculum.

The college offers instruction in the following departments: Business, Music, Bible, Normal English, Seminary and Classical. Each department is thoroughly organized and the instruction is given by teachers selected because of their adaptation and preparation for their several lines of work.

The Business Course includes the theoretical and practical training which is demanded in business life to-day. Stenography and Type Writing may be taken separately or as supplementary to this course.

The work in Instrumental Music embraces a study of the classical composers, as well as more elementary work for beginners. Chorus singing, voice culture, harmony and composition are taught in a systematic manner in the vocal department.

The recognition of the Bible as the Word of God and as a standard of belief and conduct has always been prominent in the minds of the promoters of this institution. Therefore Bible study is emphasized in its instruction, and there are regular courses in New Testament Greek, Bible Geography, History, Analysis and Interpretation. This department of the college is also made prominent by a special Bible term of four weeks during each winter term. During this period, in addition to the regular courses, there are classes in methods of instruction for religious endeavor and general lectures on selected books or characters of the Bible.

In the past the Normal English or Preparatory Course has been the one most liberally patronized, and its worth is attested by the success of its graduates. It is essentially a thorough study of the English branches, adapted to professional work in secondary schools. It includes an introduction to Latin and German and to the field of natural science. The work in pedagogy on broad lines and the latest develop-

ments in the theory and practice of teaching are given in the class room and by public lectures. The Seminary Course offers to young women a liberal training along literary lines. The work is well correlated and aims to give culture without the more professional features of the Normal English Course.

The Classical Course is of a high standard and its work has been recognized by the State, and Juniata is a member of the "College Council of the State of Pennsylvania." Graduates of the Classical course will therefore receive, without examination, a life certificate entitling them to teach in any public school of the State. Graduates will also be admitted without examination into the graduate departments of the American Universities. This course is attracting students because of the nature of the work, and the low rate at which its advantages are offered. The need for this more advanced course of instruction is becoming widely recognized, and Juniata College is now prepared to carry on this department at the same high standard which has marked its other work.

The efficiency of these different departments is largely increased by the Library which contains books bearing directly upon the classroom instruction, as well as works of general literature. Original research is encouraged and required, and the ability to use books to advantage is thereby gained. The fireproof addition to Students' Hall built during the Fall term of 1896, is the latest addition to the equipment of the college and forms a safe receptacle for the accumulated wealth of books. The change has also provided a spacious reading room, which is an important centre of the college work. Recent purchases and donations have largely increased the collection of books and it is the purpose to keep the library as a storehouse of the best thought in all the lines of educational work.

Three large buildings furnish room for the class work and a home for the students. The centre of the student life is in the dormitories, and the influences are such as to contribute to the development of true manhood and womanhood.

The Fall term will open Monday, September 13, 1897. For catalogues and other information, address,

I. HARVEY BRUMBAUGH,
Huntingdon,
Penna.

Juniata

Echo

JUNIATA COLLEGE,
HUNTINGDON, PA.

VOL. VI. No. 8.

OCTOBER, 1897.

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JUNIATA ECHO

VOL. VI

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No. 8

JUNIATA ECHO

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New College Building

It awaits a name. The necessity for an additional building on the college campus has been recognized for some time. The want to be filled was not a question. Its location was, however, a matter of question. All these matters are now settled. The location is selected, the foundation seat excavated, and the stone foundation wall in place. The brick work will be pushed along as rapidly as is consistent with good work, and the building completed as soon as possible.

The size of the building is 40x83, four stories, with additions along one side, and a transept to connect it with the present system. Its location is at south, or lower end of the Ladies' building, to which it is connected by a transept 18 feet in length, which also serves as a location for the main stairway. The end fronts

the campus, and the main length of the building extends back toward Oneida street, as stated, a distance of 83 feet. The lower story will be for the culinary department. The main floor is to be the dining hall, 40x75 feet. The two stories above are corridors for ladies. To each of these stories there will be a broad veranda overlooking the entire campus, and affording a delightful view of the town and surrounding hills.

The growth of the school requires frequent additions of buildings for the accommodation of the work that is being done on college hill "for God and humanity." The need of another and still another building is already forshadowed, and may not long be delayed. The progress of the work of Juniata College is marvelous, but still is a work of sacrifice of labor and means by those engaged in it. The results are so satisfactory that many more should be enlisted in the sacrifice necessary to be made.

This building, when completed will be a most important addition to the equipment of the work, and add very greatly to the comfort of the patrons of the school, who board in the buildings. The need of a large, light, airy dining room has been felt for many years, and this room with its large windows, high ceiling, large open fire place will supply that need satisfactorily. Another need is felt. It is of a liberal sum of money to carry out these designs, or a large number of smaller sums to form a sufficient aggregate to enable the trustees to so thoroughly equip the institution for work that every want may be met.

Pennsylvania Editorial Excursion

We take the liberty, even at this late date, to make mention of a most delightful summer excursion of this influential body of cultured men and women—leaders of thought and moulders of public opinion.

The rendezvous was made at Harrisburg, June twenty-first, where a special train was provided to carry the members to the destination and return. The objective point was Bradford, McKean county; and from there other trips were made, to points in the vicinity, and also to Niagara Falls.

The stay at Bradford was exceedingly pleasant on account of the elaborate entertainment by the people of that growing business city; located as it is, in the midst of the most productive oil field of this country. What, with feastings, entertainments, flowers, every attention that could be afforded, and the freedom of the city, could be lacking to make the editors and their ladies happy? The place offered many interesting and instructive observations as made among the profusion of oil wells, and important industries of this thriving city. It is a wonderful section of our great country.

The trip to Niagara Falls enabled many who had never visited this great natural wonder an opportunity of doing so under the most favorable circumstances. After viewing the Falls proper, a wonder quite as great is found in the "Rapids" extending for miles below the Falls. The passage down the "Gorge Road" along the "Rapids" affords an opportunity of observing the passing of that stupendous body of water, through a channel over two hundred feet deep and at a velocity that raises the centre of the stream over twenty feet above the level of the shores. A good view is also af-

forded of the "Whirlpool" supposed to be five or six hundred feet deep. Nothing passes through it whole. It is said that ordinary saw logs swallowed up here are never seen again, except as battered fragments miles below. Every teacher should visit Niagara Falls.

The section of the state comprising McKean county and parts of the surrounding counties presents a forceful commentary on the subjects engaging the attention of the Forestry Commission of this Commonwealth. The destruction of trees over millions of acres of forests, by lumbering and the forest fires following, now makes a sad picture. Everywhere the dead trunks of what were beautiful trees, now stark and bare, are standing among the tangled mass of trunks already fallen. It is a picture of destruction and desolation.

The people of Bradford showed a special interest in the Association, and much credit is due the ladies of the thriving city for their courtesy to the members. Roses! roses each day, fresh, and in profusion! We were entertained and feasted, and made comfortable. Pleasant memories follow.

The courtesy of the Pennsylvania Railroad Company in transporting the members was extended by the B. R. and P. R. R., and other roads, so that nothing was lacking to make the trip the most enjoyable in the history of the Association.

Juniata Valley Editorial Association

This association comprises the editors of the papers, or periodicals published in the territory drained by the Juniata river and its tributaries. The editor of the ECHO is a member of this as well as of the State association.

As a fitting ending to the Summer's vacations and excursions came that of

this association, October 5—10. The start was made at Harrisburg, by C. & V. R. R. to Gettysburg to view the great battlefield now presenting a forest of monuments. Then by W. M. Railroad to Baltimore; thence by Bay Line Steamers to Old Point Comfort, where Fortress Monroe and other points were visited: then to Norfolk, famous during the late war, and now one of the most important commercial cities in the South. Here we were shown the cannon ball imbedded in the tower of Grace church which was fired from the English fleet of Lord Sutherland away back when England desired the "Colonies" to pay tribute to the crown.

After a pleasant trip to Virginia Beach, (18 miles in 18 minutes,) where many of the party enjoyed the pleasure of an ocean bath, and returning to Norfolk, we passed over the Elizabeth river to Portsmouth; taking charge of the special train of Seaboard Air Line ("S. A. L.") sleeping cars, we were carried on to the Southward, and arrived at Charlotte, North Carolina, our destination, next day. Charlotte is in the centre of the cotton belt and is a typical, yet thriving southern town. It was here that the first declaration of independence was promulgated, over a year before a similar one was adopted in Philadelphia. The association was elaborately entertained by the Manufacturers' Club. The president of this club—A. S. Chadwick—is a native of Vermont, and now has extensive cotton manufacturing interests at his adopted home.

Leaving Charlotte, on the return we stopped at Southern Pines, where the balsamic air is claimed to be a panacea for all human ailments, but especially for the lungs. From here Pinehurst was visited which is designed to be an ideal Southern resort. Should the completed work be as perfect as the design is elabo-

rate there will be no disappointment.

Resuming our journey a few hours stop was made at Suffolk, the head of navigation of the Nonsemand river, and then to Portsmouth and Norfolk, and again on the beautiful Bay Line steamer. Enjoying the night ride on the Bay we arrived safely in Baltimore, where the party divided and turned their way homeward.

The thanks of all, for the delightful trip are due to Frank A. Heywood, editor of Southern Progress, and to Joseph Strang of Boston and Murray Forbes of Portsmouth, representatives of the Seaboard Air Line whose guests we were during the entire trip.

Addition to Faculty

Referring to our announcement number of 1897-8 it will be noticed that W. A. Haussman was named for the chair of "Modern Languages and English Literature." At the last moment Mr. Haussman failed us; but we were fortunate in securing a gentleman to fill the place who does so very acceptably, and with credit to himself and advantage to the school, in the person of Fayette A. McKenzie, of Binghamton, New York. Mr. McKenzie is a graduate of Lehigh University, in Pennsylvania. He is thoroughly qualified for the position to which he has been elected. His special place in our faculty is to teach German and the English Literature and Rhetoric."

It frequently happens that disappointments are received with sadness and regret, but our experience has been that our disappointments have opened up the way to better things; and so, when we are disappointed in what seems a matter of serious import we have looked higher than ourselves and our trouble and the light has always appeared to light the way. And so, for aught we know we

are often led around pitfalls that might have engulfed our dearest interests and have brought us greater sorrow. "And he that believeth on Him shall not be confounded."

THREE WEEKS STUDY IN NEW TESTAMENT GREEK AT JUNIATA COLLEGE WITH A CLASS OF BEGINNERS.

AMOS H. HAINES.

The increased interest in Biblical study and research during the past few years, has brought school boards and trustees face to face with the problem of how to provide and to introduce a systematic course of Bible study in schools and colleges.

Educators and school managers have come at last to know that it is no credit to an institution of learning to send out a graduate with the degree B. L. or B. A., and that graduate ignorant of the greatest and most sublime piece of literature ever brought to the attention of the human mind, namely,—the inspired Scriptures.

Not only is attention being directed to the importance of a comprehensive knowledge of the English Bible but also to the importance of knowing something of the languages in which the Scriptures first came to the attention of the human mind for intelligent study, viz:—The Hebrew and Greek languages.

The time has about come when the minister of the Gospel and the intelligent teacher are no longer satisfied to get their knowledge of Scriptural interpretation, second hand; that is, from the pen of some translator or commentator. The motto to-day seems to be, "Let us go to the Fountain Head and Learn for Ourselves."

This sentiment is especially practical and full of meaning to a society of Chris-

tian believers, possessing few critical and scholarly commentaries from the hands of its own members; that is, from the hands of those in sympathy with the faith and practices of said society. Moreover, it is especially significant for those who claim to go direct to Scripture and Apostolic teaching for their practice and confession of faith.

We are glad to know that many of the Brethren, especially those connected with our schools and Colleges, have been and are thinking about these matters and that they are endeavoring to do something in the way of shaping the curriculum to meet the growing and, as we think, very healthy sentiment and demand.

Three weeks ago at the opening of the present session of Juniata College, a class of nine, for the most part beginners, commenced the study of New Testament Greek. The text book used is "Introductory New Testament Greek Method" by Harper and Weidner.

The method is an inductive one, and consequently much of the drudgery which seems to attach to the old methods is obviated. It is a method equally adapted to him who has studied Classical Greek, and to him who has not. The first ten lessons have been studied during these three weeks, including the first nineteen verses of the first chapter of John's Gospel. In these few lessons many of the most important principles of the language were considered.

Students, who, three weeks ago did not know the Greek alphabet, are to-day able to give an intelligent translation of about one ordinary page of New Testament Greek.

This goes to show that if the above named students are able to accomplish this amount of work in so short a time, many others, and especially those of the Christian ministry, should avail them-

selves of the opportunities now offered by our schools.

During the study of these nineteen verses, a number of very important and interesting exegetical questions have been brought forward for discussion and solution. To illustrate, let us notice a few examples. V. 11, R-V. "He came unto his own, and they that were his own received him not." In the Greek the gender of the first "his own" is neuter, that of the second is masculine. The first is expressed by *ta idia*, neuter plural, the second by *oi idioi*, masculine plural. Why this change of gender is an important as well as interesting question to the Bible student. V. 12. "But as many as received him, to them gave he the right to become children of God." Here the word for "receive" is *elabon*, while in v. 11 which we just quoted, the verb is *parelabon*. Here the question arises, why these two different words, translated the same in English. V. 13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The word for "blood" used here is in the plural number, viz: *aimaton*, of bloods. Here of course the question is, why should the word for blood be in the plural number and not brought out in our English translation. We shall notice but one more example. V. 16. "For his fullness we all received, and grace for grace." A strictly literal translation of the phrase "and grace for grace" is, "and grace instead of grace." The Greek has it *kai karin anti karitos*. Here again the question arises, what does it mean.

These few examples are sufficient to illustrate some of the points raised for discussion and solution by a class studying the original Greek text of the New Testament. We believe that a proper understanding of points like and similar to

those referred to are of vast importance to the Christian minister.

In as much as some of our schools have made the sacrifice and have gone to the expense to provide instruction along some of these lines of study, we think it to be the duty of all who possibly can do so and especially the ministry of the church, to avail themselves of the opportunities now offered at our colleges for Bible study.

Oct. 8, 1897.

LOOKING BACKWARD

C. C. ELLIS.

Our hearts become attached to things and to places much as they do to persons; and the pleasure awakened by the sight or thought of an old homestead or an old school-house is one of the purest, one of the sweetest pleasures God has given us to enjoy.

Last summer I walked up the path through a spacious campus, to an old brick building bearing on its front in marble this inscription, *Alleghany Male and Female Seminary, 1854*;—an institution famous before Juniata was born. But the war came and many of those who had gathered in the school-room mustered on the campus; and when the war-tide had rolled back carrying out to the sea of forgetfulness the very names of many who had faced the storm-cloud lifting from the southland and spreading to the homeland, then not a few of those who had gone away didn't return. And so, while her glory was not yet departed, it is doubtful if the old Seminary ever quite regained her former prestige; for after several years the building was sold, and now for a long time the public schools have held sway there.

Six years ago it was my lot to be given charge of those schools, and for three years I went in and out of the strong old

doors at call of the bell which has hung in the tower all these years. They were three happy years spent in the quiet of a little town afar from the mad rush and roar of the life that consumes the fires of existence and quenches too soon the energy of youth—years that were happier than I knew. Ah, how in the midst of the duties of life as they thicken around us do we long to get back to the quiet spots of life; and how much cooler seems the shade, how much balmier is the breeze than we thought it in the days that now are gone.

So, drawn by the memories of the days that are gone but not forgotten, I went back to Rainsburg. Sitting in my old school-room, looking around at the familiar sights, my thoughts went back to the last day when I had sat on that same seat in the back of the room and looked around over the vacant benches with the thought in my heart that as now they had scattered to their homes, soon the boys and girls would be scattered out in life, and seat-mates in the school-room would be sundered far and wide. And, looking round about me at the faces which were there, I realized it had come already; and for those still there and for those who had gone, I recalled the silent petition I had breathed for them, sitting there three years ago, just before I stole quietly across the ante-room, turned the key in the lock and left those years behind me,—that however they might wander down here, they might, “when the lessons and tasks are all ended and Death says the school is dismissed,” at last gather as one, in the light of the Father’s home on high.

After all, it is something of a sad reflection to a teacher looking back upon it to feel that he has done all he shall be able to do for his boys and girls; to feel that if he wait but a few years ere he

goes back to the old school, when he stands before them the boys and girls gathered there cannot understand his feeling as he tells them of the days he loves; for the boys and girls who sat and learned of him are now out in the great world wrestling with the problems that try the soul. How few of the teachers who are guiding the little feet and training the little hearts are doing it day by day in the light of what it will be when done forever and crystallized into the life-action of a manhood or womanhood whose liquid spring is in the heart of childhood! Such was the spirit of the unuttered reflection which played with softened radiance round the days ago as we bade the kind friends good-bye and rode away in the fading light of the summer day. Truly, “We cannot buy with gold the old associations.”

How much of our lives we live in the past! None of us become very old until we have left as a legacy for the years to follow some pleasant memory of an event which lies somewhere along the backward track. As more of life falls to the rearward these memories multiply and soon no small share of to-day’s pleasure is rainbowed by that which is reflected from yesterday’s joy; and to the old man whose lifeline has shortened before him the recollection of the past becomes doubly dear. Since this is so perceptibly true, it is surely of sufficient importance to urge us to fill up these to-days with the truest and the best, that when they have become, as they will, the yesterdays of life, they may indeed reflect along our pathway all the sunshine they can possibly hold. And since our appreciations of joy or sorrow seem to be keener “in the morning,” and our remembrance of those hours most vivid “in the evening,” it should require no special course of training to show teacher or parent the advan-

tage in all the years to come, of an early life haloed and hallowed by the happiest influences possible.

Happy is the child who can go into the years of manhood with a face sunnied by the love of the home fireside and a heart and spirit cheered by the kindly word and sympathetic help of a true teacher. Such a one will be strengthened for every day of manhood, and cheered in every hour of old age. For nothing, not even sorrows that whiten the hair and wrinkle the brow, can wholly eradicate the blessed influence of a happy childhood. Every teacher should realize that the associations of school-days are the associations that linger and cling round the heart—they are to most of us “the old associations”—and to make them more precious than gold to the men and women of to-morrow the teachers of to-day must do more than instruct in arithmetic and grammar. To make the old school house an object of love and veneration to the little ones in after years there must be more done there than merely to call classes and to hear them recite.

May the teacher ever realize that when he wanders back to his old school-house in after years it will be to find most of his boys and girls gone—gone to be out in life what their teachers have helped them be; and with this knowledge in his heart may he strive to flavor the hard tasks of to-day with that which will sweeten the life for all the years to be. May every act of his life testify to the sincerity of his desire for the welfare of the “little ones” and may he not hesitate now and then to put that loving wish into words which boys and girls can understand.

You are responsible to God, not for what you are, but for what you have the power to become.

NOTES FROM THE SERMON OF JAMES A. SELL

Sunday Evening, October 17, 1897.

C. C. JOHNSON.

A more fitting close to the services of communion week at Juniata College could not have been wished, much less realized than the services of Sunday evening. Elder Sell, than whom no other minister outside the roll of the Huntingdon congregation has preached in the college more frequently, took his text from the inquiry of David: “Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word.” As the speaker stood before us we were impressed with the power that comes from personal application, for he is one of our self-made men; and his appreciation of young life together with a thorough understanding of human nature made his sermon heavy with truth and wise counsel. Unlike many of the addresses which treat of the follies of youth this one was not a pessimistic arraignment of young men and women, but was a hopeful warning, breathing of friendly interest.

The question which David proposes intimates corruption in the life. In this disposition to evil tendency we are all sharers, and, with the exception of radical inheritances, almost on an equality. Environment has most to do with one's living; and one of the corrupting influences is found in the self-sufficiency of young people—a feeling of independence and bigotry, leading to rashness. Another trait that develops into injury manifests itself in a thoughtless, even reckless expenditure of the family savings. This often accompanies the custom of going to places of lively and uncultured amusement, all against the will of father and mother. Again, the desire to be one's own master often seizes upon a young

man even at the age of seventeen or eighteen. He is unwilling to perform those little acts of kindness for his mother which made home happy in his younger years. A spirit of rudeness and bigness comes over him and he succumbs to it; he loses reverence for his father and consequently for religious suggestions. Since we drink in the spirit of those with whom we associate, the light and fickle company which seems to suit so many, soon moulds the minds of our young folks—all to their detriment, and leads them into sinful lives and even crime. Nine-tenths of all the crimes are committed by persons under twenty-five years of age—by the young. So nine-tenths of all the habitual drunkards formed the habit of drink before they reached the age of twenty-one. So, also, with the use of tobacco; the habit is formed in early youth, else it never would be formed. The mad rush is after the sinful habits, and lustful pleasures all of which, at first seem innocent, and are made to be innocent and virtuous; but, it is a way that leads to ruin and death. Young people know so much more than their parents, their elders, and so it comes that advice is not heeded, and finally they find themselves laboring in the toils, striving to free themselves from habits that hold their weakened wills bound as with bands of iron.

Paul understood all these characteristics of human nature, when he told Timothy to exhort young men to be sober-minded; and the psalmist speaks in the text with no uncertainty, when he answers his own question—"by taking heed thereto (to his way) according to thy Word." This Word cleanses the way of life by the precepts that it teaches, by the examples that it presents. When I hold up the Gospel to you, I do it with the consciousness that the author was a

good man. We Christians invite people to come to a Man who was pure in His daily life. Where do you find a better people than those whose lives are affected by the Christian religion? I exhort all young men and women to read the Bible. If reading has a good effect, what will "talking back" unto it do! The Bible gives purer motives and broader charity; it elevates and develops us into the angelic nature. The Bible does not intend to present to us a galling yoke. The best Christian life is the happiest life. Happiness has its home in the heart and does not depend upon outward circumstances. It means something to live. We cannot enter upon eternity without preparation. Eternity presents no restraint but love. If we cultivate love for the pure, the beautiful, and the good, we are unfitted for the coarse, the vulgar, and the base. All this should be inducement enough to become a Christian.

VACATION RAMBLINGS

BY BONUS.

EAST RIVER BY TWILIGHT.—At five o'clock one evening late in June, the steamer Puritan, plying between New York and Fall River, Mass., started from her dock at the mouth of the Hudson bound for her northern port. Among the thousand passengers whom she carried a close observer might have singled out two Juniatians—tall and dignified, with eyes open to the life and beauty of the busy harbor.

The steamer's course carried her around the Battery, in full view of the giant statue, "Liberty Enlightening the World," and thence on to the northeast up East River. East River forms the connecting link between New York Bay and Long Island Sound. The great metropolis is thus built upon a cape ever

widening northward, whose east shore is the East River and west the Hudson. The city of necessity grows toward the north and is practically limitless in that direction.

Yet while we digress the steamer moves swiftly on,—on through a maze of shipping, for the New York harbor is the center of the world's commerce; on past scores of wharves where are moored crafts from every sea-faring nation under heaven, past ferryboats, tugs and launch-es of every description.

Just ahead looms up to a prodigious height the graceful outlines of Brooklyn Bridge. This wonderful structure is suspended on two massive piers, and, being without a draw, is amply high to clear the tallest mast. Thousands of people are crossing it continually, besides double lines of drays and cable cars. Gazing upward one instinctively shudders when passing just underneath its awful mass which would seem precipitated at any moment. Beyond the bridge the immense metropolitan manufactories crowd themselves upon the eye. Banked on either shore, their tall stacks and roof-reservoirs deeply impress the stranger to such sights. Far away in the background stretches the almost infinite expanse of brick—New York on the west, Brooklyn on the east.

From the upper deck one hears the low hum of city, and, though the shore is half a mile away, he sees its objects quite distinctly,—the children playing on the common, the water lashing the shore wall and breaking into spray over the parapet.

With the setting of the sun evening shadows envelop the outlines of distant buildings merging them into a shapeless mass. The thousand passengers of The Puritan seek their rest, and with them the twain of Juniata reluctantly leaving

their quiet seats on the steamer's deck.

MANCHESTER-BY-THE-SEA.—Only a short hour's ride from Boston is the beautifully picturesque village of Manchester.

Situated as it is, just on the edge of the Atlantic, and gifted with every facility for forming an ideal summer resort we do not wonder at two pilgrims seeking at its quiet inn, recuperation and relief from the city's noisome din. They arrive late one afternoon and after a sumptuous repast, they hie themselves out to take short-range view at old ocean. A spacious lawn intervenes between the hotel and the cliffs. While yet on the hither side they distinctly hear the booming billows lashing with mighty strokes the rock-bound coast. Emerging on top a lofty, grass-fringed boulder whose scarred front is lapped by each incoming wave, they stand and silently enjoy the scene.

Away to the eastward, far as the eye will carry is seen naught but a wide waste of waters whose monotony is unbroken save by a passing sailing vessel or the smoke-cloud from a distant steamer. The body of water immediately at their feet is a little bay, and upon the tall headlands jutting out on each side large hotels have been erected.

Descending, at length, from the cliff, our heroes recline upon the beach and build wonderful castles and mines in the sand. These the eager waves as quickly destroy and fill up.

The shades of evening now draw nigh, as does also the ravenous mosquito. To linger longer is martyrdom. So our friends give vent to a few frantic Chatauqua salutes over each shoulder, and snatch a lungful of salt sea air, and unceremoniously retreat.

NORTHFIELD.—Away up on the northern border of Massachusetts on a hill overlooking the placid Connecticut is the village of Northfield. Of New England

villages this is a type. A two-mile stretch of road with houses on each side briefly describes it. But the quiet beauty and the sense of rest and peace which one unconsciously feels on entering its avenue of shade cannot be portrayed in words. Yet it is not to the rare natural gifts with which Northfield is preeminently endowed that she owes her fame. This little hamlet marks the birthplace and present residence of the great evangelist, Dwight L. Moody. Here is also located the Seminary which, through the influence and solicitation of this irresistible man, has been founded and maintained.

Northfield has, in late years been made the focus of religious zeal and awakening. The spacious seminary buildings offer excellent accommodations for the summer gathering, and with a corps of the best instructors the Scriptures are presented logically and with practical application. The World's Students' Conference held here was an event of the summer of '97. It marks the source of a new impetus to Christian work. The six hundred college men in attendance representing one hundred and thirty-six colleges, came not only from nearly every section of the Union, but even from China, Japan, India, South America, Mexico, Australia and the various parts of Europe. World-wide interest and enthusiasm have been awakened, and the cause of Christ given such an uplift that cannot help but tell in years to come.

NOTES AND PERSONALS.

Bro. John Baker, of Everett, visited his daughter Helen one day recently.

Photography seems to be quite a business at the college at present, but a visit to Mr. Kline's gallery convinces one that not every plate makes a picture.

Miss Lena A. Mohler, '95, is teaching at Mendenhall, Chester county, Pa. We wish her great success in her work.

The supper hour has been changed from five o'clock to six, p. m., thus giving our students a larger period for exercise, in these short Autumn days.

The Bay State Hotel at Bradford is a delightful, homelike place to stop. It was our home during our four days' stay in the "city among the hills."

Frank B. Myers, of Mt. Pleasant, Pa., is taking the part of a home-helper this Fall. He expects to return to take up the Junior work at the opening of the Winter term.

Mr. M. T. Moomaw, who spent last year in England, and who is known to the ECHO's readers through his articles from that quarter, is a member of the Senior Class this year.

NOTE.—Who wants to embrace the opportunity of purchasing a suitable clock for the College Chapel? A good one may be had here, now, at twelve dollars, reduced from thirty-five. Who?

William G. Lucas, a student of last Spring term, visited his school home on September 24th. Mr. Lucas is teaching this winter at Snow Shoe, Pa., and is planning to continue his work here next Spring.

Among our visitors since the opening of the term we note: Dr. Borst of Mt. Union, father of Miss Lolita Borst, a member of the Senior Class; Mr. C. A. Wirt of Philadelphia, brother of George Wirt, also one of our "noble Seniors."

After a summer's profitable work in New England, Maurice N. Mikesell, '96, is teaching school at New Carlisle, Ohio. "Between times" he is reading Latin and

doing other work in preparation for the Classical Course which he expects to take in the near future.

Prof. J. A. Myers spent a week of October in preaching at Hooversville, Somerset county, Pa., The general interest which his work aroused in that community is evidence of his ability to present Gospel truth.

Messrs. Bruce and H. B. Landis are both in the South again and the home folks say, not far from the dread yellow fever districts. Quite a number of Juniata's sons are in the southland, but we sincerely hope the "plague may not come nigh their dwelling."

Miss Lettie Shuss, '97, writes that she is teaching at Ottown, Bedford county, Pennsylvania, and adds, "would feel very distant from the College did not the ECHO visit me." She expresses her "best wishes for Juniata and its advancement."

Miss Annie E. E. Ross, '96, writes that she is teaching at Simpson, W. Va., this winter and desires the JUNIATA ECHO sent to her there. She expresses the hope to be with us all in the Spring, and says, "I love my dear College home."

W. C. Hanawalt '92, spent a few days with us recently. He is principal of the Hollidaysburg Schools, of which Irvin D. Metzger, also a graduate of Juniata, is superintendent. Mr. Hanawalt reports progress in the work in the county seat of Blair county.

Laura M. Keeny, '85, was married July 27. last, to Wm. M. Bucklin of Lake Charles, La. Mr. Bucklin is a teacher of Vocal Music. He is fortunate in securing so good a woman to companionship with him in life's journey. The ECHO extends warmest congratulations.

Elder W. M. Howe, of Sergeantsville, N. J., has been preaching in Dauphin Co., Pa., and sends a list of prospectives from that place. His interest in Juniata is unabated, and he says is a real pleasure to him to direct students this way. Our friends can do us much good in this way.

Ira D. Walker, of Lull, Pa., is one of Juniata's strong supporters. He said last summer: "I have talked Juniata till people are tired of me." But it was noticed that his friends had not at all deserted him, and that they were not unwilling to hear of his college experiences and of the college itself.

Miss Rachel Smith is teaching near her home at Patience, Bedford County. She says her school is not large, but is interesting and pleasant. Miss Smith has spent two Spring terms at Juniata and is among the staunchest friends of the school. She expects to return next Spring and bring some with her.

Samuel J. Kenepf is teaching school in Huntingdon county and on a recent visit, brought some good specimens of limestone formations for the Museum. The college collection would be enlarged greatly if other friends would bring their "finds" to a place where they will be cared for and be of service to others.

Charles O. Beery, '96, writes from Boyce, Louisiana, of increased school work and interest, after finally reaching his field of labor. He came near the yellow fever districts, and of his experience he says: "I endured a week's quarantine, but was treated royally. A special coach was placed on the side track for me and warm meals were brought to me three times a day. There is no fever here, but it is really an epidemic at New Orleans. People here are praying for an early frost."

Prof. S. B. Heckman made a short stop with his friends here, when on his way to Philadelphia. Since entering upon the work at the University, he has been appointed assistant to the Dean of the department of Philosophy. This early recognition of Prof. Heckman's ability is appreciated here, and the ECHO extends its best wishes to him in his University career.

Corder Mellot wishes his friends to learn directly of Juniata, and so when he came on a little visit early in October, he brought with him his sister, Miss Verna, and on the next day a brother from near Pittsburg, met them here. They were welcome visitors, and Mr. Mellot's Juniata friends were glad to learn that he will return next Spring, and that his sister will enter upon the work at the same time.

The business advertisements appearing on the cover pages of the JUNIATA ECHO are of the best firms in our town, and every one is entirely reliable and worthy the patronage of our readers. We are partial to those who give us a part of their advertising, and ask our readers to test the truth of our recommendation. No advertisement will be accepted about which there is any question, whether home or foreign.

The Brethren (German Baptist) church of Huntingdon, since its organization in 1878, to the present time has issued 404 certificates of membership. These were largely to persons who became members of the church here and were dismissed on certificate to go to other fields of work. A record of this character should satisfy any one of the efficiency of the work done at Juniata for the church, and of the influence of the Huntingdon Church in advancing the cause of pure Christianity in the world.

Miss M. Effie Coppock, '94, is pleasantly located at Plattsburg, Mo., as principal of the Model department of Plattsburg College. She writes that she likes the people, and the country is fine. She also remembers the ECHO and the literary society to which she belonged with good wishes; and sends a kindly greeting to "inquiring friends." A good, noble, Christian young woman, with a pleasant position, among people she likes, in a fine country, is an assured success.

The Saturday Evening Chapel Exercises are again an enjoyable feature of the work. There is a beauty in this quiet gathering of young people just before the retiring bells. The Exercises are few and simple,—just a hymn and a few words of comfort or some cheer from the vice president; then the earnest commending of us all, with the dear ones far away, to God; perhaps a sweet song whose melody goes with us to rest and to dreamland—and it is over. The lights go out on College Hill and the coming of the Sabbath morn finds us not unprepared for its sacred promptings.

Juniata always has a welcome for those who have once shared its associations, and an interest in their doings after they leave the college walls. Frank R. Zentmyer, after being a student here in '91 and '92, took an Engineering Course at State College, and was graduated in the class of '97. Before going to his new position in the N. Y. C. R. R. shops at Jersey Shore, Pa., he came to Huntingdon to visit his first school home. Though interested in his special profession, yet Mr. Zentmyer spoke fully of the advantage which he had received from his training here in English branches, such as technical schools do not afford. Mr. Zentmyer further suggested the idea of a general reunion of "old Normal" and Juniata

students. Such a meeting would bring together many old friends and strengthen the tie which binds them to the college.

Miss Anna Z. Detwiler is located in the "City of Brotherly Love," at 3920 Fairmount Avenue, and wants the ECHO sent to her there as she "feels lost without the news from Juniata." The ECHO should be to those who have been here like a letter, letters, many letters from home; and we wonder how any one who has enjoyed the delightful associations offered at the College can feel content without its regular visits. There are a few people who can go away from home, and forget its hallowed influences and associations, but we do not want any one to forget the College home, and drift away from the recollection of the associations that moulded their lives while here.

"The field is the world"—nowhere perhaps better than at Juniata has the claim of missionary work been recognized. Indeed the founding of the institution may in itself be regarded as a project the end of which is not yet. Ever since the organization of the Young Peoples' Missionary Society in '93 the interest in work recognized as distinctively missionary in its character has grown. Such an interest too it has been, as did not content itself with songs and speeches but bore fruit in a consecrated effort to *do* and to *give*, to spend and be spent. But hereafter those who gather, time after time, in these meetings will feel that they have a personal interest beyond the waters, for on October 27th, Elder S. N. McCann and sister Lizzie Gibbel, two of Juniata's alumni, sailed as missionaries to India. Thus have we given of "our own," and we shall not be unmindful of them on their long voyage to the dark land. May it be an inspiration to those of us who gather within the dear old college chapel

from time to time, to think of those who once sat within these same walls and joined the prayer ascending from the same altar, now giving their all to the Master; and may it impel us to render back to Him who gave them, more of those talents which we selfishly squander while our brothers go down to death. May God grant a safe voyage, a rich harvest, and a quiet home coming at last, to the two of Juniata's alumni who perhaps have drunk most deeply the spirit of their *alma mater*.

The Advisory Committee of Juniata College was present at the Lovefeast and Communion meeting of the Huntingdon church, October 23, and met the Students, Faculty, Trustees, and those interested in the work of the college, for counsel and consultation on Sunday afternoon. The occasion of a visit from this committee is always one of interest and pleasure to those who have labored arduously all these years, fostering the work as it grew from its infancy to its present status. The interchange of views, and explanation of designs and aims cannot be other than helpful to all interested. A full knowledge of the design of the work is helpful in maintaining a high state of discipline, and in attaining a better aim and higher motive in scholarship, and thus promoting the interest of every department of the work. The Committee is always welcome, as its visits are always helpful to the school.

FREEWILL OFFERINGS

Since our last report the following persons have given "freewill offerings" for the support of the Bible work.

D. G. Groff,	Elizabethtown, Pa.,	\$ 2 00
F. D. Keller and wife,	" "	2 00
Joseph H. Rider,	" "	5 00
I. N. S. Will,	" "	2 00
Addison Buch,	" "	1 00
H. R. Gible,	Lititz, "	1 00

A Bro. and Sister,	Waynesboro, Pa.,	10 00	The November issue of <i>The Ladies Home Journal</i> will contain an illustrated account of the first Thanksgiving dinner celebrated in this country, two hundred and seventy six years ago at Plymouth, Mass. The whole American army was present, numbering twenty men. The whites and Indians sat down together, by the table set in the woods, and enjoyed the roast turkey, beechnuts, clam chowder, fish, salads, cakes, fruits and other delicacies provided. It was at this historic dinner that oysters were first served.
S. B. Rinehart,	" "	5 00	
Rebecca O. Stuhl,	" "	1 00	
D. W. Hess,	" "	25 00	
M. E. Sullenberger,	" "	1 00	
D. H. Forney,	" "	1 00	
Sister Jacob Oller,	" "	2 00	
May Oller,	" "	1 00	
Lizzie Knepper,	" "	1 00	
Catharine L. Norris,	" "	1 00	
Bell Price,	" "	1 00	
Joseph Emmert,	" "	1 00	
Ida Price,	" "	50	
Sudie Rohrer,	" "	1 00	
J. Omar Good,	Midvale, Md.,	5 00	
E. E. Rhodes,	Johnstown, Pa.,	1 00	
W. H. Miller,	Myersdale, "	2 00	
H. L. Griffith,	" "	5 00	
Lydia Shoemaker,	" "	50	
Annie Reese,	" "	1 00	
W. H. Bowman,	" "	50	On the 8th day of October more than 10,000 students were on the rolls as members of the first Freshman class of the Cosmopolitan University. The confusion into which the plans regarding the <i>Cosmopolitan's</i> educational work were thrown by the retirement of President Andrews, in order to meet the urgent wishes of his friends at Brown University, has been met by the acceptance of the Presidency by Dr. Eliphalet N. Potter. President Potter has been at the head of two great colleges for nearly twenty-five years, and brings to the work exceptional talents as an organizer and man of broad culture and common-sense ideas. He is already at Irvington engaged in organizing his staff of professors. The work of the University has been grouped under fifteen heads, covering the various branches of knowledge. Each of these will be in charge of a professor. As soon as the task of selection is complete, the students will be assigned their work and the largest Freshman class in the history of the universities of the world will begin its studies. The extraordinary dimensions of the class thus formed has opened the eyes of the public to the importance of the gap in educational facilities which the <i>Cosmopolitan</i> has undertaken to fill. Knowing that the appropriation made by the <i>Cosmopolitan</i> is a limited one and that the entries are far beyond the most sanguine expectations, embarrassing the work by their proportions, many professors and other prominent men have already made the offer of advice and assistance without pay.
Rachel Miller,	" "	50	
Susan Miller,	" "	1 00	
J. S. Miller,	" "	1 00	
D. M. Fike,	" "	3 00	
Elizabeth Miller,	" "	1 00	
Mary Miller,	" "	1 00	
Sadie Berkley,	" "	1 00	
Lizzie Cover,	" "	2 00	
Joel Gnagy,	" "	1 00	
J. H. Peck,	" "	3 00	
C. D. Lichty,	" "	1 00	
Jacob M. Lichty,	" "	4 00	
C. M. Gnagy,	" "	1 00	
S. P. Maust,	Boynton, "	5 00	
D. S. Gnagy,	Summit Mills, "	1 50	
S. D. Gnagy,	" "	1 00	
Susan Christian,	Garrett, "	5 00	
Dr. R. T. Pollard,	" "	2 00	

LITERARY NOTES.

Evangelist Ira D. Sankey, the singer and composer, has written a new sacred song for the *Ladies' Home Journal*. He has given it the title of "The Beautiful Hills," and considers it superior to his famous "Ninety and Nine." Mr. Sankey wrote it with the especial view of its appropriateness for outdoor choral singing.

J. Fischer & Bro., of 7 Bible House, New York, have recently issued some attractive sheet music for use at entertainments, social gatherings, or concerts. "The Tinkers Song" (for boys) and "The Crafty Old Spider," by J. Wigand, each 40 cents; and "The Chinese Umbrella (for girls) by H. Lewis, 50 cents, which are unusually attractive.

"Now, is the accepted time, now is the day of salvation," yet most persons walk in life as though every other interest, and business in life had more claim upon their time, attention, talents, means, than the salvation of their souls." "What shall a man give in exchange for his soul?"

JUNIATA COLLEGE FACULTY.

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ELD. H. B. BRUMBAUGH,

Dean of Bible Department.

ELD. J. B. BRUMBAUGH,

Life of Christ and Exegesis.

A. B. BRUMBAUGH, M. D.,

Lecturer on Hygiene.

CUMBERLAND VALLEY RAILROAD
TIME TABLE—May 17, 1897.

Leave	2	4	6	8	10	102
	†A. M.	†A. M.	†A. M.	†P. M.	*P. M.	‡A. M.
Winchester.....	7 35	7 35	2 35	.....	.....	.....
Martinsburg.....	8 20	11 35	3 22	.....	.....	.....
Hagerstown.....	6 45	9 07	12 20	4 10	10 15	7 30
Greencastle.....	7 07	9 30	12 42	4 33	10 37	7 52
Mercersburg.....	7 45	10 05	1 05	5 05	11 00	8 15
Chambersburg.....	7 30	9 53	1 05	5 05	11 00	8 15
Waynesboro.....	7 00	12 05	4 00	.....	.....	.....
Shippensburg.....	7 50	10 12	1 24	5 27	11 20	8 35
Newville.....	8 07	10 29	1 41	5 48	11 37	8 54
Carlisle.....	8 26	10 52	2 05	6 14	12 00	9 17
Mechanicsburg.....	8 45	11 13	2 27	6 38	12 23	9 40
Dillsburg.....	.....	1 40	5 10	.....	.....	.....
Arrive—	.....	.....	.....	.....	.....	.....
Harrisburg.....	9 00	11 32	2 45	7 00	12 45	10 00
Arrive—	P. M.	P. M.	P. M.	P. M.	A. M.	P. M.
Philadelphia.....	11 53	3 00	5 47	11 15	4 30	12 50
New York.....	2 13	5 53	8 23	3 53	7 33	3 33
Baltimore.....	12 40	3 10	6 00	10 40	6 20	12 40
	P. M.	P. M.	P. M.	P. M.	A. M.	P. M.

Additional trains will leave Carlisle for Harrisburg daily, except Sunday, at 5.50 a. m., 7.00 a. m., 12.20 p. m., 3.45 p. m., 9.10 p. m., and from Mechanicsburg at 6.14 p. m., 7.24 a. m., 9.09 a. m., 12.45 p. m., 4.10 p. m., 5.35 p. m. and 9.35 p. m., stopping at Second street, Harrisburg, to let off passengers.

Train No. 10 runs daily between Harrisburg and Hagerstown. ‡Train No. 102 Sunday only. *Daily.

†Daily except Sunday.

	1	3	5	7	9	103
Leave—	P. M.	A. M.	A. M.	A. M.	P. M.	A. M.
Baltimore.....	11 50	4 55	8 50	12 00	4 49	4 35
New York.....	8 00	12 15	.....	9 00	2 00	12 15
Philadelphia.....	11 20	4 30	8 30	12 25	24 35	4 30
	†A. M.	†A. M.	†A. M.	†P. M.	*P. M.	‡A. M.
Harrisburg.....	5 00	7 55	11 45	3 45	7 55	8 00
Dillsburg.....	.....	8 35	12 40	4 33	.....	.....
Mechanicsburg.....	5 19	8 15	12 05	4 05	8 14	8 20
Carlisle.....	5 40	8 36	12 30	4 28	8 35	8 43
Newville.....	6 04	8 59	12 52	4 53	8 56	9 08
Shippensburg.....	6 23	9 16	1 11	5 13	9 13	9 27
Waynesboro.....	.....	10 10	2 35	6 10	.....	.....
Chambersburg.....	6 43	9 35	1 33	5 35	9 30	9 47
Mercersburg.....	.....	10 55	5 43	.....	.....	.....
Greencastle.....	7 10	10 02	2 00	6 00	9 52	10 11
Hagerstown.....	7 32	10 25	2 25	6 25	10 15	10 35
Martinsburg.....	8 24	11 25	.....	7 08	.....	.....
Arrive—	.....	.....	.....	.....	.....	.....
Winchester.....	9 10	12 45	.....	7 55	.....	.....
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional local trains will leave Harrisburg daily except Sunday for Carlisle and intermediate stations at 9.35 a. m., 2.00 p. m., 5.20 p. m., 6.20 p. m. and 10.55 p. m., also for Mechanicsburg, Dillsburg and intermediate stations at 7.45 a. m. All of the above trains will stop at Second street, Harrisburg, to take on passengers.

No. 9 runs daily between Harrisburg and Hagerstown.

‡No. 103 Sunday only. *Daily. †Daily except Sunday.

‡On Sundays will leave Philadelphia at 4.30. p. m.

Through coaches between Hagerstown and Philadelphia on trains No. 2 and 9 and between Winchester and Philadelphia on trains 4 and 7.

NORFOLK AND WESTERN RAILROAD.

Nos. 1 and 10 have connection at Hagerstown to and from Roanoke, Bristol, Chattanooga and New Orleans, and points on Norfolk and Western railroad and East Tennessee, Virginia and Georgia railway.

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ANNOUNCEMENT

Juniata College was organized April 19, 1876, and in the short period of its development has gained a definite and widely recognized position in educational circles. Its history has been one of steady growth in numbers and influence, due to the high standard of its work. The preparation given to young men and women for the active duties of life has been efficient, and it will be made increasingly helpful as new features may be introduced into the curriculum.

The college offers instruction in the following departments: Business, Music, Bible, Normal English, Seminary and Classical. Each department is thoroughly organized and the instruction is given by teachers selected because of their adaptation and preparation for their several lines of work.

The Business Course includes the theoretical and practical training which is demanded in business life to-day. Stenography and Type Writing may be taken separately or as supplementary to this course.

The work in Instrumental Music embraces a study of the classical composers, as well as more elementary work for beginners. Chorus singing, voice culture, harmony and composition are taught in a systematic manner in the vocal department.

The recognition of the Bible as the Word of God and as a standard of belief and conduct has always been prominent in the minds of the promoters of this institution. Therefore Bible study is emphasized in its instruction, and there are regular courses in New Testament Greek, Bible Geography, History, Analysis and Interpretation. This department of the college is also made prominent by a special Bible term of four weeks during each winter term. During this period, in addition to the regular courses, there are classes in methods of instruction for religious endeavor and general lectures on selected books or characters of the Bible.

In the past the Normal English or Preparatory Course has been the one most liberally patronized, and its worth is attested by the success of its graduates. It is essentially a thorough study of the English branches, adapted to professional work in secondary schools. It includes an introduction to Latin and German and to the field of natural science. The work in pedagogy is on broad lines and the latest develop-

ments in the theory and practice of teaching are given in the class room and by public lectures.

The Seminary Course offers to young women a liberal training along literary lines. The work is well correlated and aims to give culture without the more professional features of the Normal English Course.

The Classical Course is of a high standard and its work has been recognized by the State, and Juniata is a member of the "College Council of the State of Pennsylvania." Graduates of the Classical course will therefore receive, without examination, a life certificate entitling them to teach in any public school of the State. Graduates will also be admitted without examination into the graduate departments of the American Universities. This course is attracting students because of the nature of the work, and the low rate at which its advantages are offered. The need for this more advanced course of instruction is becoming widely recognized, and Juniata College is now prepared to carry on this department at the same high standard which has marked its other work.

The efficiency of these different departments is largely increased by the Library which contains books bearing directly upon the classroom instruction, as well as works of general literature. Original research is encouraged and required, and the ability to use books to advantage is thereby gained. The fireproof addition to Students' Hall built during the Fall term of 1896, is the latest addition to the equipment of the college and forms a safe receptacle for the accumulated wealth of books. The change has also provided a spacious reading room, which is an important centre of the college work. Recent purchases and donations have largely increased the collection of books and it is the purpose to keep the library as a storehouse of the best thought in all the lines of educational work.

Three large buildings furnish room for the class work and a home for the students. The centre of the student life is in the dormitories, and the influences are such as to contribute to the development of true manhood and womanhood.

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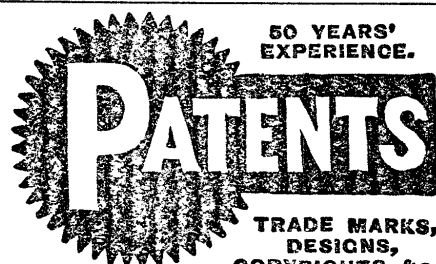
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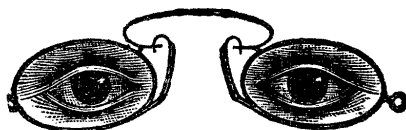
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JUNIATA ECHO

VOL. VI

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No. 9

JUNIATA ECHO

EDITOR, A. B. BRUMBAUGH, M. D.

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ASSISTANT BUSINESS MANAGER,
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Bible Study Outlines

We call special attention to this new feature in the ECHO's usefulness. In this number there will be found the introductory series of outlines for the course in New Testament Study by Eld. J. B. Brumbaugh, whose ability to conduct such a course of study none will question who knows him, or is in anyway familiar with his work. He has devoted his life to this line of work, and those who follow him in the "outlines" will be led into a rich field of inquiry, and fruitful results. His advisors are careful, prudent men upon whose counsel it would be safe to rely.

The course in Old Testament investigation is under the direct charge of Prof. Amos H. Haines, who is also well known as a devoted student of the Holy Scriptures; and who has taken an extended course of Bible Study at Yale University,

to fit him specially for the work upon which he has entered here. He has announced his leadership, in relation to this course of study, and has pointed the direction in which he will lead his students in the investigations of the history of God's dealings with the nations of the earth as given in the Levitical code. Prof. Haines is a close student and a careful leader, safe to follow.

We think that thousands of our brethren and sisters should enter upon these courses of study, and in their company should be many besides, who are anxious to investigate the truth through honest motives, without prejudice or partiality, and freed from all sectarian bias.

Bible Term 1898

We first call attention to the published course of lectures—Juniata Bible Lectures—by Dr. M. G. Brumbaugh, delivered during the Bible term of 1897; and we feel assured that any one who reads these lectures, in their published form, will make the greater effort to be present and hear the course of 1898. The course on the Book of Ruth makes a most fascinating book, and presents, besides a history of the parties and families named in the book, every phase of the life of that country and time, the geography and topography, the manners and customs of the people, the peculiar features of social life, everything pointing so beautifully to the advent of the Christ, and each step burdened with lessons for our own times, our own lives, the church and its future. The edition should have been exhausted upon its announcement. The course was

interesting as professor "M. G." only could make it interesting.

The course of 1898 will concern specially every member of the Brethren Church, and as it may not be published, to miss hearing it will be to miss a precious, golden opportunity. We give this as a reason for attending this Bible course commencing January 17, 1898. This course of lectures which will astonish every one who hears it, in relation to the genesis of the Brethren church; and with that of professor Haines will abundantly repay every one for the time and cost of attending the term: but there is a great store of rich things offered besides; so that none can afford to miss the benefits to be derived from a four weeks' residence at Juniata during this term.

"Stories of Pennsylvania"

A great service has been rendered the Commonwealth in the publication of "Stories of Pennsylvania" by Dr. Jos. S. Walton of Chester county and our President, Dr. Martin G. Brumbaugh. In a neat volume of 300 pages, published with above eighty historically correct cuts, and in the finest style of the modern book-maker, the American Book Company of New York City places this work this month on the market. The book will serve a three-fold purpose: it will be used as a supplementary reader in the schools of the State; it will serve admirably as a beginner's book in history; and it will be a treasure in every home of Pennsylvania descendants.

The style is simple, plain, direct. The themes presented, some seventy in all, cover every phase of Pennsylvania history and enlarge especially upon the colonial period of our growth. The less familiar, but by no means less important, incidents in what is as yet largely unwritten history are given greatest emphasis.

Each story is complete within itself and the ECHO, by special permission, publishes the one on "Standing Stone" from advance sheets of the volume.

The volume is one of a series in which Frank R. Stockton has written New Jersey; Joel Chandler Harris (Uncle Remus), Georgia; John R. Musick (Author of *Columbian Novels*), Missouri; and William Dean Howells, Ohio. It is no small honor to the authors to be associated with men of such literary eminence. Pennsylvania children have long enough been regaled with New England heroes. The day is here for them to learn that Pennsylvania had the richest, noblest, best colonial history. This volume will justify the above claim and make the Quaker, the Scotch-Irish, and the Pennsylvania Germans of to-day familiar with the sturdy, scholarly, saintly ancestry that peopled the forest fastnesses of the peaceful province of Penn.

The Temple and Miss Willard

The ECHO should, and must say a word for a cause that is dear to many a good sister's heart. It is the freeing of "The Temple," the headquarters, the home of the Woman's Christian Temperance Union in Chicago from debt. The cause is just and the object noble. Miss Frances E. Willard, the Editor-in-Chief of the *Union Signal* made this subject the burden of the closing portion of her—the President's—address before the National Convention of the W. C. T. U. at Buffalo, recently; and her words bear a spirit of devotion to a work that has absorbed the best years of her life, and that ought to be infused into every christian sister on this earth. Her life has been one of noble devotion to the highest ideals and the purest motives. Politicians and statesmen labor towards great ends, but always with the view that as the cause

rises they will be exalted; but this noble woman has labored with a devotion reached by none, in a cause unpopular as the world regards popularity, and yet a cause that approaches right near the throne of God,—For God and Humanity. Her life has been spent for the suffering, the erring led by a fearful demon which is fostered by the popular power. See the sacrifice!

This great work needs a Fort, a place of safe resort. It has it in The Temple, Chicago. There are held the daily meetings into which many burdened souls have wandered to receive the care, help and encouragement so freely vouchsafed, and where they have received more than they could have expected—help, sympathy and a foretaste of the grace of God. The editor has attended some of these meetings, at noon-day, and has there found a spirit of devotion that must be acceptable to the great Master Workman. There the *Union Signal* is published—"The Temple corner Monroe and La Salle Streets,"—a periodical worthy a first place in every christian home in the country, if not in the world. Where the truth of God is known, temperance should be preached, and opposition to the soul destroying demon, drink, should be waged. *The Union Signal* is the women's paper, and woman stands for the home. There are printed and from there distributed, hundreds of thousands of books and leaflets, each bearing the precious message of relief for souls entrammelled in the toils of death.

This is a good work, a great, noble object to engage the thought and energy of good, great and noble workers. Miss Willard is doing devoted work for the world, and to aid her in freeing "The Temple" of its three hundred thousand dollars of bonded debt is a work for humanity, for the church, and for God; and

ought to be the work of but a few days if the christian and temperance people of the country would but make a united effort.

A Point of View

A very pleasant letter—a surprise—comes to us from Mrs. Emma Carstenson, Johnstown, Pa. We quote the letter omitting some personal matter:—"For a few days I have been so homesick for Huntingdon and its associations that life seemed almost 'blue.' Perhaps that is why, this afternoon, when the ECHO came I sat down and read it through before I laid it down. It has given me new life. Reading the ECHO is next to going home on a visit.

Another new building was a surprise to me; but my heart said "Glory to God." The description of it is so clear that in my mind I see it all finished, except the 'additions.' I can almost fancy myself sitting at the table in the new dining hall.

'Looking Backward' by C. C. Ellis touches the heart of every ex-student. The trip taken by Bonus and his chum is vividly described. And then it is a real pleasure to sit once more in the dear old Chapel and listen to our esteemed brother James A. Sell as we did in olden times. Indeed it seemed to me it was the best 'echo' I ever heard."

She describes the accomplishments of her little daughter now a year-and-a-half old, and attributes her "ability to the course she took at Juniata College when she was three months old."

She concludes her letter by expressing a wish for "God's richest blessings to continue to rest on the trustees, faculty and students of Juniata College," and adds a contribution towards purchasing the clock for chapel.

When the field is filled with such

friends, their words of cheer, coming back will be an inspiration to the work at Juniata, and the helpfulness that will come through them will keep every need supplied, and out of the abundance there will be much to spare.

NOTE.—The clock for chapel has not yet been purchased.

THE NEGLECTED BOOK

AMOS H. HAINES

That the Bible is the neglected book, becomes more apparent as its contents are brought to the minds of the so-called intelligent reading and thinking public. Many persons are not able to give the number of books in the Bible; comparatively few are able to name the books, and rarely, outside of specialists is a person found who is able to give an intelligent outline of the contents and doctrines taught in the several books.

Another fact to be deplored is, that so few people have a correct and comprehensive knowledge of the origin, growth and development, or, as we may say, history of what is known as the Canon of Scripture.

This condition of things pertaining to sacred learning, should and must be remedied. It will be largely remedied in proportion as the Christian ministry is alive to the signs of the times, and also as moral teachers are able to direct and to manage intelligent Bible study in their respective churches.

The almost universal demand of churches to-day, is for ministers of deep spirituality and ability to teach the people. This teaching is demanded, not only from the pulpit, but in Sunday schools, Bible Classes, guilds, lecture courses, etc. To sum the matter up, the Christian minister, the Sunday school superintendents and teachers and the church workers in

general, must prepare for the work demanded of them by God and humanity.

Another great defect in the attempt to present Scriptural truth is, the tendency to detach portions of Scripture from their proper historical setting. By so doing the point of view is often entirely changed, and the harmony of Scripture irreparably marred. The Bible is one of the most harmonious and logical of books when treated fairly and intelligently.

To illustrate a little more definitely what we mean, let us notice Paul's letter to the Galatians. This is, perhaps, the best book of the New Testament from which, in a brief and concise way, to learn Pauline theology.

The first question that confronts us is, What is the history of Galatia as a city; manners and customs of the people; their religion and politics? Second,—The organization and composition of the church; its history, progress and harmony at the time Paul wrote. Third,—The Apostle Paul himself; his relation to and connection with the church; where was Paul and under what circumstances did he write the letter; what were the errors to be corrected and what means did Paul use to correct them, and to what extent were his efforts successful? What are some of his chief doctrines and teachings? These are some of the questions to be raised and solved by him who would attempt to preach from a single verse or teach a class in Sunday School from a collection of verses from the book of Galatians.

What we have said about this particular book, and indeed much more, may as truthfully be said of every book of the Bible. That is to say, there should be an intelligent, historical and exegetical basis and back-ground, before there can be edifying preaching and teaching. Another very important factor for him who

wishes to know more about any department of knowledge is for the literature of that subject to be brought to his attention.

To supply the means by which a more thorough knowledge of Biblical truth may be obtained the Brethren schools and colleges have come to the rescue.

This one fact has, in the last few years become very apparent, viz:—that a large per cent of the ministers of the Brethren or Dunkard Church, especially the younger men, are determined to know more of the Bible and of theology as a science. Then where shall they go to get that knowledge? Will it be among our own people who are in sympathy with the doctrines and practices of the Brethren church, or will it be at theological schools where, what we believe to be Bible truth is very seldom if ever presented? This is a matter of far greater importance and meaning to the Brethren church than many are aware. The crisis is upon us; what shall we do?

Juniata College, is at present, offering two years of systematic Bible study. Another year may be added so soon as means and equipment can be supplied. It is not an unusual thing for students to spend three, four or six years in the study of some particular science and art. Why should theology, which is the most important of all sciences, the most far reaching as to meaning and content, be relegated to the back-ground? There is nothing about the term theology to arouse antagonism. When objected to it must be by those who do not know what the term means. It simply means a study of God, His attributes, His relation to man and the universe and how He reveals and manifests himself. Certainly all should study so great a subject.

In addition to the two years of systematic Bible study offered by the school,

there is each year a term of four weeks for special Bible study. This term of four weeks is carefully arranged to meet the needs of the Christian ministers now in active duty, the Sunday School superintendent and teacher, and in fact of all church workers who are anxious and willing to know more of God's Book.

To all we say, if you cannot take the course of study provided for the entire school year, come to the Bible term. Come and learn more of the history of your own church, the church of your choice. Come and learn of the history of the Christian church in general, as it has come down through the centuries, carrying with it the most remarkable history that has attached to any system of belief or organization known to mankind. Come and learn more of the history of the Bible. Come and learn of the individual books and exegesis of inspired Scripture. Come and hear the doctrinal sermons that will be delivered by able brethren. Come that we may all help one another to a higher standard of Spiritual living, to a better knowledge of Him whom to know aright in life eternal.

STANDING STONE

From "Stories of Pennsylvania."

Standing Stone (Huntingdon) is one of the oldest and best known Indian posts in Pennsylvania. The entire flat at the mouth of Stone Creek was, as early as 1750, one immense corn field. Here the Indians, long before white men came into the beautiful valley of the Blue Juniata, kept the council fires burning and celebrated with dance and song their worship of the great Manitou.

Here on the right bank of the Stone Creek, and near the Juniata River, stood the famous Standing Stone. John Harris, founder of Harrisburg, visited this place in 1754 and saw this stone.

It was fourteen feet high, six inches square, was taken from the mountain near by and erected just as it was found, and had carved on its smooth sides the sacred records of the Oneida Indians.

The Tuscaroras, living about forty miles away, once stole this sacred stone and carried it to the Tuscarora valley. The Oneidas followed and fought for their stolen treasure, and finally carried it back amid great rejoicing. When these Indians joined the French in 1754, they carried this sacred stone with them. It has never been found.

Soon after the war was over a second stone much like the first, was set up on the same spot. A fragment of this stone, now in the Library of Juniata College, Huntingdon, was found in an old bake-oven many years ago. It contains the names of John and Charles Lukens, surveyors, Thomas Smith, and others, and has dates from 1768 to 1770. Before the Revolutionary War a large fort was built here. It covered ten acres and served as a refuge for the white people as far west as the Alleghany Mountains.

In this fort in 1768 was born Hugh Brady and his twin sister. Brady served under Wayne at an early age. Step by step he rose from the ranks to the exalted position of general. He won great renown at Chippewa in the War of 1812. Once he was very sick at Erie. His doctor told him he must die.

"Let the drums beat," said this brave son of Standing Stone; "my knapsack is swung and Hugh Brady is ready to march." He died full of years and honors at Sunbury in 1851.

The first survey of this land at Standing Stone was made by Mr. Lukens for a man named Crawford. It was called "George Crogan's Improvement" in honor of the hero of Aughwick. It was known as Stone Town for many years.

In 1787 it was renamed Huntingdon by Dr. William Smith, Provost of the University of Pennsylvania. Dr. Smith owned all the land around Stone Town. He had been given a large sum of money for his University by Selina, Countess of Huntingdon, in England, and it was in honor of her that he gave to the new country and town the name of Huntingdon.

BIBLE TERM.

The Annual Bible Term of Juniata College for 1898, will be opened on the 17th of January, and continue four weeks. The object of this term is to afford special advantages for ministers, Sunday-school workers, and all who wish to do Bible work, who do not have the time to take the regular college courses of Bible study. And the instruction will be so arranged as to give the greatest amount of Bible information in the shortest possible time, so that those who attend these Bible terms from year to year, will be able to get a Bible course equal in scope and practical utility to that given in some of our regular theological institutions.

From year to year, we try to vary the course of study, and add to it such new features as the wants of the times and those who attend seem to require and demand. This year we have a number of good things to offer that will be an advance on former years. We have added to our force of teachers Prof. A. H. Haines who has taken a thorough course in Biblical study. He will give a course of lectures on Church History which will be of great advantage to all Bible students. He also agrees to give a short course in New Testament Greek. To those who will take this course for the full four weeks he promises to give sufficient knowledge of the language to ena-

ble them to read it readily and also to use it in the critical study of the New Testament Scriptures. This will be a grand opportunity for any who may wish to commence the study of New Testament Greek. It will give such a start as will enable them to use it at once in the study of the Scriptures from the original languages, and also to continue the study at home. The Inductive System will be used, in which the New Testament Greek is used as the reading exercises. Can we not have a good class in this work?

Dr. M. G. Brumbaugh has promised to give a course of lectures on the origin and history of our church, tracing it from its beginning in the Pietistic movement in Germany. He has given this work diligent study and has had advantages in obtaining valuable information pertaining to the early history of the church in America that no other member has had. We need not tell you that these lectures will be interesting and instructive, as all those who have heard him know, and can testify. If we had no other inducements to offer, this alone would be sufficient to justify any one in attending the whole term.

Eld. T. T. Myers, of Philadelphia, will have charge of the Sunday School work; and as he is thoroughly posted in the latest and best methods of work, all that can be desired along this line may be expected.

Eld. I. D. Parker, of Indiana, will be with us and give a course of Doctrinal and Evangelical sermons. We need not speak of Eld. Parker's ability to do this kind of work as he has a reputation as a theologian and evangelist throughout the churches.

The other part of the Bible Term Program will consist in Old and New Testament study, exegesis, homiletics, elocution, in connection with Scripture and

hymn reading, music, and any other work that may be desired along Biblical and educational lines.

We conduct these Bible Terms as a matter of accommodation, and to obtain a higher standard of efficiency on the part of our church workers in all the different departments of Christian labor. The teaching, preaching and the lectures will all be free of charge. This is certainly very liberal, and yet we do it freely and gladly because we can feel that in doing so, we are working in a good cause. This is our part and we are trying to do it as well and as fully as we can. Your part is to come and enjoy the advantages we offer. And, considering the cause for which you are laboring, you can well afford to make some sacrifice to come and take this work. All who are in anyway interested in Bible work are invited to come.

Every church can well afford to send, at least one of its ministers and pay the expenses. The church owes it to them, and it would more than get it back in efficient service. Try it and see. Sunday Schools might do the same. If you expect your church to prosper you must help to do it by encouraging those who have the work to do.

Terms. For board, heated and furnished rooms, a charge of \$3.00 per week will be made, or \$12.00 for the Term. A part of a week will be 60 cents per day. These charges are made to cover actual expenses, and are very low, considering the accommodations given.

Those expecting to come should write as soon as convenient, so that ample provisions can be made for entertainment.

Address, H. B. BRUMBAUGH,

Dean of Bible Department.

Huntingdon, Pa.

NOTES AND PERSONALS

Cyrus Replogle, '97, took enough time away from his school, in Bedford county, to visit his college home on October 30th and November 1st.

Regular work has been begun in the gymnasium, giving systematic physical culture to Juniata's students. Mrs. Dr. Lyon has the class of girls, and Profs. Haines and McKenzie conduct the boys' classes.

One of the evidences of the substantial patronage which Juniata receives is the fact that very few of the this term's students will drop out of their work at the holidays. To the present enrollment will be added a number of new ones for the Winter term; and these with the special Bible students will make Juniata a busy and active place during the Winter months.

We were favored this month by a lecture on the preservation of the hair by Dr. A. B. Brumbaugh. Those who have had the pleasure of listening to one of his little talks need no other notice than this. The doctor always gives us something interesting and of lasting profit, and his long and varied professional experience enables him to speak *ex cathedra*. We wish that Dr. Brumbaugh could find time to visit us more often.

The subject of Dr. M. G. Brumbaugh's last talk to the college was "Ethical Culture." He first explained that the term Ethics includes both Morality and Christianity; and then in simple language he defined the more technical terms of the science. The final purpose of such culture was said to be the direction of a knowing mind and heart into Christian living. Like all of the Doctor's talks, this one contained much of the element

of instruction, and was at the same time helpful and inspiring.

The Visitor's Register for November gives the following names: Annie Benson, Eagle Foundry; Erwin S. Briggs, Newton Hamilton; W. A. Parsons, Orbisonia; C. V. L. Diener, Petersburg; J. H. Swan, Mt. Union; S. J. Kenepp, Mill Creek; S. M. Gehrett, Grafton; Howard R. Myers, Altoona; F. A. Whittaker, Huntingdon; T. S. Martin, Cornpropsts Mills; Ruth Crownover, McAlevy's Fort; George H. Richison, Dudley; Mary Meade Gilliland, Orbisonia; Esther Rhodes, Mt. Union; J. R. Wirt, McVeytown; H. D. Kensinger, Henrietta.

A visit from Prof. F. H. Green, of West Chester, to his friend, the Vice President, is generally the occasion for a literary treat for the students of Juniata, and apart from the fact of an earlier connection with this institution, he is welcomed here because of the helpful messages which he brings. On the morning after Thanksgiving Day Prof. Green conducted the chapel exercises, and for a chapel talk he gave us a valuable "Arithmetic Lesson"—a lesson extending from the field of mathematics into the realm of morals. At the request of the students the society program of the evening was postponed and Prof. Green took us in imagination on "A Literary Ramble around Boston." Incidents happening about the homes of literary characters and interviews with the poets themselves were vividly presented, and the evening closed with many expressions of appreciation for our guide to these interesting scenes.

Dr. William Murray, of Hyde Park, Mass., one of the county institute instructors, recently favored us with his presence at chapel here and gave us a most inspiring address. In the course of his

remarks he congratulated the students upon the fact of their having such an excellent place for mental growth and development not alone because of the facilities possessed by the college, but because of the beautiful natural surroundings. We were pleased to have him note however, that the greatest charm of our college lies not in its location, nor in its opportunities for intellectual development, but in the fact that it is a *Christian* institution. Dr. Murray is himself a university graduate and a gentleman of wide and varied experience in school work, and we value his words to us very highly. With it all he is a self-made man, and one statement he made especially strong was this: "you can become anything you want to become." But he made it plain that each one should be sure his aim is a worthy one before he bends his life energies toward it. The illustrations he gave us of young men who had succeeded under difficulties were helpful because they came from his own experience and cannot but prove incentive to more determined effort on the part of our students. Come again, Doctor.

Thanksgiving Day was kept as a holiday at the college and was observed with appropriate exercises. A special service was held in the Chapel at nine o'clock in the morning. The program was largely informal, having been announced only the morning before by Prof. Swigart, who had charge of the meeting. After the usual devotional exercises, conducted by Elder H. B. Brumbaugh, the President's proclamation was read by Prof. McKenzie and the Governor's proclamation by Dr. Lyon. The Wahneetah Society choir rendered a beautiful anthem, after which Miss Mary N. Quinter gave a short but interesting history of Thanksgiving Day in America. Prof. Haines then spoke

strongly against the abuses of the Day. The spirit of Thanksgiving was the subject of Prof. I. Harvey Brumbaugh's talk. His plea was for the expression of this spirit in a more general use of the much neglected words: "Thank you." A male quartette furnished by the Oriental Society, preceded what was the most impressive part of the service—two minutes of silent thankfulness for personal and individual blessings, followed by a repetition of the Lord's prayer in concert. The concluding feature was a not uncommon performance at chapel here but we have no doubt that when he distributed the mail, Prof. Saylor made more than one heart thankful for a "letter from home." The Thanksgiving dinner at the college is always an event of the year, and the menu this year included the many dishes appropriate to the season. The meal was enlivened by a number of bright speeches and concluded with a hearty vote of "thanks." Everyone was more than satisfied; and the afternoon passed very pleasantly in social enjoyment till the night curtains fell around what was a very pleasant Thanksgiving on College Hill.

RELIGIOUS

KENTON B. MOOMAW, Correspondent.

The leading question of the religious world to-day, the missionary cause, is receiving much attention at the college this year. The general missionary spirit is kept up by the meetings of the Missionary and Temperance Society, held every four weeks on Wednesday evening. These meetings are of such a nature as to be instructive along missionary lines as to needs, and ways and means to meet them. The missionary spirit engendered and the inspiration gained from attending these meetings

must produce grand results in the future. Our members are not only learning what is to be done and how to do it, but are putting into practice their knowledge by embracing the opportunities of doing missionary work at home. A great deal of home work is being done. The young Christians have organized themselves into a band and have systematized the work. They go out and assist in Sabbath School work among the people where help is needed and even organize and carry on the entire work if it is necessary. The jail is visited and services held with the inmates and Christian literature distributed among them. In addition to this a large number of preaching appointments are kept up in the surrounding country. The benefit to the school flowing from the operations of the holy zeal and consecrated energy working in her midst cannot be estimated. It awakens great expectations for the future to see these forces at work among the workers of the next decade.

At our Missionary meeting, held on October 20th, Prof. Haines gave us a good talk on "The Christian Law of Stewardship." He first presented to our minds in a plain manner the importance of the missionary question compared with other questions which absorb the attention of the world to-day, such as Tariff, Bimetallism, Self-government of Cities, etc. Each of these is important but are all insignificant when compared with the missionary cause in the light of the results of real benefit to the world. There can be no room for comparison between eternal and temporal things. The only consideration as to the extent to which we should go in promoting the God-ordained cause, is the limit of powers and possibilities. The Christian Law of Stewardship was stated thus:

All our powers, property and income are intrusted to us to be used for God in Christian service of man. "The earth is the Lord's and the fullness thereof." As to the nature and trend of all we do in this world, the Christian religion would advise, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." If this principle should control the vast business, social and political worlds, how orderly would be their processes and how helpful their results. God's own resources controlled by God's own minds and hearts in God's own service would soon bring the world to Him.

The important subject, the relation of the spiritual and the secular, was touched upon. The spiritual should vitalize and Christianize the secular. Viewed from the Christian standpoint there is no secular, nothing separate and apart from God; there is no matter that is not a religious matter. To shut God out of any of the affairs of men is atheism. On the other hand how precious and consoling to feel that God is in everything pertaining to our lives and that we are amenable to him only for all we do. Possessing this truth in our hearts, and having our lives directed by the laws of love and truth, nothing but the deep and tranquil stream of eternal peace will flow through our souls. The soul anchored in the God-all-ness comprehending the relation between himself, his fellowman and his God, a God-oneness, is prepared to love and act as a wise steward in the realm of his God.

How far is one justified in expending money for his own personal good and enjoyment? Shall the barest necessities only be allowed? Are we admonished and required to stint ourselves, to cut off all sources of social and material comfort and pleasure connected in any way with

our lives? Does the Christian religion require of its followers the narrow, cramped and dwarfed life of the hermit? Or is the spirit of Christianity so all-embracing that it takes in and utilizes, christianizes, vitalizes and hallows all the forces of the world, moral intellectual and material? The Christian character is to be the most richly adorned of characters. Whatsoever will enlarge it and make it fuller and better is to be added to it. The meek shall inherit the earth. It is the soul's privilege and duty to gather from every source the food and drink upon which it may feed and grow. The spirit of Christianity is the true alchemic force of the world. No one is prepared to use and control the resources of the world until he does it by the law of God's all-embracing love. None but those directed by the spirit of God knows how to use the things of God.

Christianity is a controlling force rather than an excluding force; a converting power rather than a rejecting power; a regenerating agency rather than a benumbing force; a life-giving principle rather than a deadening influence. So far from taking from man the privileges of the world, it demands the development of all of the earth's resources and the refinement of the arts of life for his benefit. "Life is the finest of the arts," and to reach its highest development it must extract the essence from all the arts pertaining to and affecting life. No privileges are too great for the children of God.

Culture and refinement and all human acquisitions are lifeless until vitalized by Christianity. All things should be looked upon as existing for Christ to be utilized by Christianity. "All things were made by Him."

The great problem for the ministry of to-day to solve is: "How to teach men of

wealth to use their wealth and property for Christ as his stewards." Men of wealth hold in their grasp the possibility of bringing the world to Christ and can begin their heaven-imposed task as soon as their minds are made willing.

Rich men are not necessarily wicked men, but need simply to have their duty made plain to them. It is the work of the ministry to teach men the intimate relation between their material and spiritual interests. The world should be taught that there is no matter but what is a religious matter.

Man was not placed in the world to save or serve himself alone, but it was meant that, while upon the billowy ocean of time, he should cling closely to the cross with one hand and rescue the perishing with the other.

LITERARY SOCIETY NOTES.

ORIENTAL

M. E. REIFSNYDER, Correspondent.

Dear Orientals, out in the battlefield of life, whatever your vocation or calling, we extend to you our best wishes for your success. The dear old home on the Juniata still stands in its old familiar place and around it cluster many pleasant associations. Your brothers and sisters here are making a humble but earnest effort to maintain, and raise higher the standard which you raised in the days that came and have gone. We sincerely tender you our thanks as but a partial appreciation of what you have done for our welfare, and earnestly solicit an interest in your prayer and help for the success of our labors that we may leave to our successors a boon as pure and useful as that received by us.

We submit you the public program for November 12, 1897. Music, The Beautiful City of God, by the choir;

Recitation, How we Hunted a Mouse, W. C. Detrick; Debate, Resolved, That music has more influence on humanity than oratory, Affirmative, Lloyd Hinkle Negative, Jos. Haines; Music, Star of the Evening; Essay, The Great Applaudit, M. E. Reifsnnyder; Recitation, Nobody's Child, Miss Gibson; Music, Vocal Solo, Mrs. Lyon; Topical Talk, J. J. Shaffer; Recitation, The Murderer, Ellis Eyer; reading of the Oriental Star by its editor, Miss Larkins.

NEW TESTAMENT SCRIPTURE STUDY OUTLINES.

THE LIFE OF CHRIST.

PART I.

THE YEARS OF PREPARATION.

- I. *Introductory.*
 1. The Incarnation of the Word.
 2. The two genealogies.
- II. *The Annunciations.*
 1. To Zacharias.
 2. To Mary.
 3. To Joseph.
- III. *The Fulfillments.*
 1. The Birth of John.
 2. The Birth of Jesus.
- IV. *The Infancy of Christ.*
 1. Circumcision and Presentation in the Temple.
 2. Visit of the Magi and flight into Egypt.
- V. *The Boyhood of Jesus.*
 1. Jesus in the Temple and at Nazareth.
 2. The Silent Years.
- VI. *The final Preparation of Jesus for his Ministry.*
 1. The Mission of John the Baptist.
 2. The Baptism of Jesus.
 3. The Temptation of Jesus.

LESSON I. INTRODUCTORY.

TEXT READINGS.

The Incarnation of the Word. Jno. 1: 1-18.

The two Genealogies. Math. 1: 1-18; Luke 3: 23-38.

General Observations.—The account of the Incarnation may be divided into three parts. 1. The original being and offices of the Word. (vers. 1-5.) 2. The treatment of the God-revealing Word by men. (vers. 6-13.) 3. The

Incarnation of the Word by which God was most clearly revealed to men. (vers. 14-18.) John speaks with certainty of the original existence of the Word (ver. 1,) where the Word was, (ver. 2) and of his agency in the creation of all things (ver. 3.) Further the Being of whom the writer speaks in this paragraph is called *the Word*; and from verse 14 the expression is used to denote what Christ was in his higher nature, before his incarnation. Why the term Word is applied to his nature in its pre-incarnated state we are not told. The reason may probably be inferred from the text and we leave it as an open question.

TEXTUAL SUGGESTIONS.

The Incarnation of the Word. (Jno. 1: 1-8.)

—(1) *The Word.* See how this agrees with Gen. 1: 3. Christ is called the Word because he expresses to us the mind of God. *With God, and . . . God.* The Son was distinct, yet not differing from God. (3) He was the active agent in creation. (4) *In Him was Life.* Life in the highest sense, Spiritual life. He imparted it to others and was his own possession. *And the Life was the Light of Men.* The manifestations of the life was a light in the time of the Patriarchs and of the Law and of the Prophets, and still more in the New Dispensation by his personal manifestations (9: 5) and afterwards by his historical presence (8: 12; 12: 46) and yet more completely by his presence through the Spirit in the church. (5) *And the darkness comprehended (apprehended) it not; i. e. did not comprehend its true nature.* (7) *Came for a Witness.* The chief end for which John the Baptist came is here expressed in a single word, "testimony" or witness. (8) *Was not the light.*—As some at first supposed (Luke 3: 15.) (9) *The True Light; i. e. the genuine, original Light* and is used here in contrast with the imperfect and borrowed light of John. *Lighteth every Man.* This may mean that some knowledge of God is given to every man by the Word. (11) *His own.* Because he made them. *His own received Him not.* The chosen people of Israel. (9) *He gave Power.* That is, the ability under the renewing influence of the Spirit, to receive Christ and thereby become children of God. (10) *Born of God.* By a miraculous spiritual birth,

The two Genealogies. Math. 1: 1-18; Luke 3: 23-38. Having reached the point where Jesus steps forth from the private sphere, fully prepared to enter on his work of salvation for the world, our author mentioning his age, goes on

to give his lineage. His motive in doing this was not the same as Matthew, who to prove Jesus the promised seed of Abraham, and son of David, traces his descent from the ancestor of the nation down, through the royal line to Joseph, the commonly supposed father of Christ. Luke, from the desire rather to make his readers acquainted with the human derivation of Jesus from God, through the whole line of that humanity which he came to redeem, carries his parentage back to the first man, and to *his* parentage, namely, to God.—*Dr. Bliss Com. on Luke*. For further investigation, see Andrew's Life of Christ. Also "The Student's Hand-book," page 141.

TEXT EXAMINATIONS.

The Incarnation of the Word. 1. Why is Jesus called the Word? 2. How was the Son distinct and yet not differing from God? 3. How was Christ the light of men? 4. What word expresses the chief end of John the Baptist? 5. How is the word Light used in verse 9? 6. What reception did the Word receive? 7. What blessings did it bring? 8. Explain the difference between the two genealogies and give reason for it. 9. What names does John give Jesus?

THEMES FOR THOUGHT.

1. How did Jesus manifest his glory as the only begotten Son of God? 2. How did John know that the being who was made flesh in the person of Jesus Christ, was the medium of divine revelation from the first? 3. In what way did the spirit of Truth impart a knowledge of divine things to the Apostles?

HOW TO STUDY.

1. Get the outline plainly before your mind; if possible memorize it.
2. Read the text until you become very familiar with it.
3. Memorize as much of it as possible.
4. Note carefully the meaning of the words.
5. Try to find out just what the spirit intended to say by the words. The spirit's meaning may be known (1) by a careful examination of the context and (2) by considering the times and circumstances under which any given passage was written. You cannot interpret Scripture in the light of the present time.
6. Read the general observations.
7. Note the Textual suggestions. These must necessarily be few, and in the main, we can only mark words, phrases and clauses, for special study.
8. Get as many of the books suggested as aids

in study as you can and read carefully the references.

9. Attend to the text examinations and themes for thought.

NOTE—In the outline of the Life of Christ we propose to follow mainly, the one given by Brother C. E. Arnold. For exegetical study, there will be some departures from it, but we advise all who pursue this course of Study to get a copy of "Arnold's Studies on the Life of Christ." Address, C. E. Arnold, McPerson, Kan.—Price 30 cents.

Another book almost indispensable in this Study, as well as the Old Testament Study is, J. L. Hurlbut's Manual of Biblical Geography. This book may be ordered through us. We cannot give price now, but will do so in next No. of ECHO. We will also have something further to say about books and how to get them.

All who will enter upon this course of Study, and that of the Old Testament, which will be outlined in future Nos. of ECHO, will please write the undersigned, who will give instructions as to examinations, &c., in New Testament Study, and brother Amos Haines in the Old Testament Study. J. B. BRUMBAUGH.

OLD TESTAMENT SCRIPTURE OUTLINES

INTRODUCTION.

A study of the Old Testament is of primary importance for a proper understanding of the New Testament Scriptures. In fact the Christian system cannot be understood without a knowledge of the schoolmaster which leads to Christ.

At no previous time in the history of the Christian Church has so much attention been given to Old Testament study as at the present. Moreover, for an intelligent study of the Bible, a proper historical basis is absolutely necessary. Something of the history of the Hebrew people and their surroundings must be known. We therefore submit a brief bibliography and a few preliminary questions, which we think sufficient for at least a month's consideration by those who anticipate entering upon a course of Bible study to be pursued in the home.

After these primary and preliminary questions have been considered, the book of Genesis or Prophecy will be taken up in order of the chief events of their respective narratives.

May it be remembered however, that before a profitable study of the several books of the Bible can be pursued, or such subjects as pro-

phency, law, psalmody, the exile and restoration, studied with any marked degree of satisfaction, something of the land and the people under consideration must be known.

It will be understood that it is not necessary to have access to, or to study all the books mentioned in the following list. Of course the greater the familiarity with the literature of a subject the more thorough will be the knowledge of that subject. To gain the absolutely necessary preliminary knowledge two or three books as mentioned will be sufficient. Vol. I of McCurdy and Smith's Historical Geography of the Holy Land, would give a very fair preliminary knowledge. It would be well also to look at Edersheim. Other volumes might be added as the course continues.

REFERENCE LITERATURE FOR OLD TESTAMENT STUDY.

- I. *Revised English Bible.*
 - II. *Oriental History.*
McCurdy, History, Prophecy and the Monuments. 3 vols.
 - III. *Hebrew History.*
Kittel, History of the Hebrews. 2 vols.
Stanley, Lectures on the Jewish Church.
Edersheim, Bible History. 7 vols.
Blaikie, Manual of Bible History.
 - IV. *Geography.*
Smith, Historical Geography of the Holy Land.
Hulburt, Manual of Biblical Geography.
 - V. *Archaeology.*
Sayce, The Higher Criticism and the Verdict of the Monuments.
 - VI. *Introduction.*
Driver, Introduction to the Literature of the Old Testament.
Robertson, The Old Testament and its Contents.
 - VII. *Literature.*
Bartlett & Peters, Scriptures Hebrew and Christian. 3 vols.
 - VIII. *Religion.*
Schultz, Old Testament Theology. 2 vols.
Sayce, Origin and Growth of Religion, Hibbert Lectures.
Smith, W. R., The Religion of the Semites.
Robertson, The Early Religion of Israel.
 - IX. *Commentaries.*
The Cambridge Bible for Schools and Colleges.
The Bible Commentary.
The Pulpit Commentary.
The International Critical Commentary.
- The Expositor's Bible.
- X. *Student's Chronological Chart of Biblical History, by Kent.*
- PRELIMINARY QUESTIONS.
1. *The Bible a True Literature.*
 - a. What terms are in historical and common use to describe the Bible?
 - b. How has a misconception arisen regarding its character?
 2. *The range of Biblical Literature.*
 - a. Its classification into groups, viz: historical, prophetic, legal, poetic, philosophical, apocalyptic and epistolary. Give examples of each.
 3. *What Place has Biblical Literature?*
 - a. As related to other world literatures.
 - b. As related to other Semetic literature.
 - c. Give some statement of its distinctive religious tone.
 - d. Of its thoroughly human character.
 4. *Bible Histories.*
 - a. Extent and relative importance.
 - b. Their resemblance and distinction from modern histories.
 - c. What is their source of original information?
 - d. Was the attainment of a true historical narrative gradual?
 - e. Show that there is a distinction between a historical book and its contents, (1) in regard to date, (2) in regard to purpose.
 5. *The Hebrew People.*
 - a. What terms are historically applied to these people?
 - b. Meaning of term "Semitic."
 - c. Who were the Semitic nations?
 - d. Original home and place of settlement of the Northern Semites in Babylonia, Assyria, Aram and Canaan.
 - e. How were the Hebrews related to these people? Advantages and disadvantages.
 6. *The Land of the Hebrews.*
 - a. Its situation and extent.
 - b. Its shape. Its relation to two great centres of aggressive civilization.
 - c. The physical features of this land.
 - d. Its altitude, temperature, fertility and accessibility.
 - e. What made it a fit home for the Hebrew people?
 7. *History of the Semitic World to the Birth of the Hebrew People.*
 - a. What can you say of Babylonian civilization, architecture, commerce, art, literature, religion, daily life?
 - b. How did all this influence the Hebrews?
- AMOS H. HAINES.

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Life of Christ and Exegesis.

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TIME TABLE—Dec. 1, 1897.

Leave	2	4	6	8	10	102
	†A.M.	†A.M.	†A.M.	†P.M.	*P.M.	‡A.M.
Winchester.....	7 30	2 30
Martinsburg.....	8 15	11 35	8 17
Hagerstown.....	6 45	9 00	12 20	4 05	10 15	7 30
Greencastle.....	7 07	9 22	12 42	4 28	10 37	7 52
Mercersburg.....	.....	8 30	11 10	3 30	.....	.....
Chambersburg.....	7 30	9 45	1 05	5 00	11 00	8 15
Waynesboro.....	7 00	.....	12 15	4 00	.....	.....
Shippensburg.....	7 50	10 05	1 24	5 20	11 20	8 35
Newville.....	8 07	10 23	1 41	5 38	11 37	8 54
Carlisle.....	8 26	10 45	2 05	6 02	12 00	9 17
Mechanicsburg.....	8 45	11 06	2 27	6 25	12 23	9
Dillsburg.....	.....	.....	1 40	5 10	.....	.....
Arrive—	.....	.....	.....	.....	.....	.....
Harrisburg.....	9 00	11 25	2 45	6 45	12 45	10 00
Arrive—	P.M.	P.M.	P.M.	P.M.	A.M.	P.M.
Philadelphia.....	11 48	3 00	5 47	10 20	4 30	12 50
New York.....	2 13	5 53	8 23	3 53	7 33	3 33
Baltimore.....	12 40	3 11	6 00	9 45	6 20	12 40
	P.M.	P.M.	P.M.	P.M.	A.M.	P.M.

Additional trains will leave Carlisle for Harrisburg daily, except Sunday, at 5.50 a. m., 7.05 a. m., 12.20 p. m., 3.45 p. m., 9.10 p. m., and from Mechanicsburg at 6.14 a. m., 7.29 a. m., 9.39 a. m., 12.45 p. m., 4.10 p. m., 5.35 p. m. and 9.35 p. m., stopping at Second street, Harrisburg, to let off passengers.

Train No. 10 runs daily between Harrisburg and Hagerstown. ‡Train No. 102 Sunday only. *Daily.

†Daily except Sunday.

Leave—	1	3	5	7	9	103
	P.M.	A.M.	A.M.	A.M.	P.M.	A.M.
Baltimore.....	11 50	4 55	8 50	12 00	4 49	4 35
New York.....	7 40	12 05	.....	8 50	1 50	12 05
Philadelphia.....	11 20	4 30	8 30	12 25	4 35	4 30
	†A.M.	†A.M.	†A.M.	†P.M.	*P.M.	‡A.M.
Harrisburg.....	5 00	7 55	11 45	3 50	7 55	8 00
Dillsburg.....	.....	.....	12 40	4 33	.....	.....
Mechanicsburg.....	5 19	8 12	12 05	4 12	8 14	8 20
Carlisle.....	5 40	8 36	12 30	4 35	8 33	8 43
Newville.....	6 04	8 59	12 52	5 00	8 52	08
Shippensburg.....	6 23	9 16	1 11	5 18	9 10	9 27
Waynesboro.....	.....	10 37	2 10	6 16	.....	.....
Chambersburg.....	6 43	9 35	1 33	5 40	9 28	9 47
Mercersburg.....	8 10	10 30	.....	6 30	.....	.....
Greencastle.....	7 10	10 02	2 00	6 04	9 49	10 11
Hagerstown.....	7 32	10 25	2 25	6 27	10 10	10 35
Martinsburg.....	8 24	11 15	.....	7 10	.....	.....
Arrive—	.....	.....	.....	.....	.....	.....
Winchester.....	9 10	12 35	.....	7 55	.....	.....
	A.M.	P.M.	P.M.	P.M.	P.M.	A.M.

Additional local trains will leave Harrisburg daily except Sunday for Carlisle and intermediate stations at 9.35 a. m., 2.00 p. m., 5.25 p. m., 6.25 p. m. and 10.55 p. m., also for Mechanicsburg, Dillsburg and intermediate stations at 8.22 a. m. All of the above trains will stop at Second street, Harrisburg, to take on passengers.

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‡On Sundays will leave Philadelphia at 4.30. p. m.

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LOCATION. In the beautiful Juniata Valley is situated the historic old town of Huntingdon, well suited for a school town because offering safer and better conditions of living than are possible in larger towns and cities. Huntingdon has the modern conveniences of telegraph, telephone, electric lights, and water works; and is very accessible from all parts of the country because situated on the main line of the Pennsylvania Railroad. The healthfulness and beauty of the surroundings contribute much to the pleasure of student life at Juniata.

BUILDINGS AND EQUIPMENT. The first building on the college campus was erected in 1878 and '79, and since that time there have been added Ladies' Hall, Students' Hall, the heating plant, and Library. The continual growth of the college has made necessary the new building which is now in course of erection. A very important part of this new structure will be the dining room, 40x75 feet, a large, airy room with open fire place, and whose windows will command a view of the town below and the surrounding mountains. Above the dining room will be two stories of ladies' dormitories of modern equipment. All the buildings are especially adapted to the purposes of the institution, affording excellent advantages in class rooms, laboratories and library, as well as providing a comfortable home for the students.

FACULTY. Juniata College has a large and able Faculty for an institution of its size and character. The reputation of the college is based upon what has been done under the direction of its professors. The classes are small, and the individual direction of trained instructors gives a better discipline than is to be gained at many other colleges. Especially this year has the Faculty been strengthened with a view of making every department represent a high standard of method and scholarship in the different lines of study.

COURSES OF STUDY. The college offers instruction in the following departments: Business, Music, Bible, Normal English, Seminary and Classical. Each department is thoroughly organized and offers advantages in its distinctive field of work. The Classical course is receiving special attention and the advance which has been made along this line is felt in all departments of the college.

AIM. The management of the college purposes to give a thorough, practical education under moral and Christian influences. This is to include all the elements of social and religious culture which tend to the development of true manhood and womanhood.

The Winter Term of 12 weeks begins Monday, January 3, 1898.

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For catalogue and other information, address

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HUNTINGDON, PA.

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Echo

JUNIATA COLLEGE,

HUNTINGDON, PA.

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DECEMBER, 1897.

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JUNIATA ECHO

VOL. VI

HUNTINGDON, PA., DECEMBER, 1897

No. 10

JUNIATA ECHO

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Close of Volume

This issue closes volume six of JUNIATA ECHO; and, in reviewing the objects that we attempted to accomplish through its help, and failed in attaining, we might have some reason for discouragement; but, these failures were not for any lack of proper zeal in the work, on our part, nor for want of a just appreciation of the noble character of the objects sought to be attained, and the far-reaching nature of the measures we advocated; but whatever failures there were, arose from our failing to so impress our readers with the magnitude of these things, as to impel them to enter into our plans in a helpful way, and render the aid that was needed for their successful accomplishment.

On the other hand we have reason to "thank God and take courage;" for, when we contemplate the character of the work done by the ECHO in its efforts to

raise a standard of excellence in learning among us, in promoting the noble work of Juniata College, the institution for which it stands as an exponent if not as sponsor, we feel that very much has been accomplished and that the work has been well done. There is no spirit of self-satisfaction in this, but a feeling that when the work has been overwhelming in its magnitude, and while others might have been discouraged we kept the prow facing the tide and so have been able to reach a fair measure of success.

We have come up to a point where we can revert with a just and laudable pride to the work that has been done. Its solidity is such that it cannot be questioned. Building after building has been erected, department after department has been added, equipments have been multiplied, influence has been broadened, and a status has been attained that admits of no question, and a permanency that is beyond the fear of disaster. All this has been attained by hard work, humble submission and trust in God.

Bible Readings

The course of readings of the Scriptures recommended to be followed by the "Bible Reading and Prayer Alliance," and which is pursued by the members of the Church at Huntingdon, commences with St. John's Gospel; the first chapter to be read January first, 1898, and so continue with parallel dates and chapters until that gospel is finished: then, on January 22nd, Acts first, one chapter each day until the Acts are finished. Then follows Romans, first and second Corin-

thians, Galatians, Ephesians, Philip-
pians, Colossians, first and second Thes-
salonians, first and second Timothy,
Titus, Philemon, Hebrews, Revelations,
which will be finished on the 20th day of
June. Then follow Job, Psalms, Pro-
verbs, Ecclesiastes, Songs of Solomon,
Isaiah, Zechariah, which will be finished
on December 30th, and the 17th chapter of
John's Gospel repeated will fill the year.

This course aims to cover the principal
part of the New Testament every year,
always including one or two of the four
Gospels, and the whole of the Old Testa-
ment every five years. This course of
"Readings" has been followed in the edi-
tor's family for eleven years, to the joy
and satisfaction of every member of the
family.

The subjects for the weekly prayer
meetings in the College Chapel, are se-
lected along this same line of "Readings,"
and as a calendar of the subjects is fur-
nished to the members, and those who de-
sire to attend, each one can know what
the subject for any particular meeting
will be, in advance, and so prepare the
lesson. This also has the advantage of
covering a wider range of subjects during
the year than would be likely to be se-
lected, were the lessons taken largely
from any one class of books of the Scrip-
tures.

We commend this plan for general
Bible reading to all our readers, and be-
lieve it would prove profitable to all
Christian people; and we wish here to im-
press the truth, that, as The Word is the
Life the daily reading of the "Word of
Life" is essential to holy living, and the
maintaining of the life in Christ.

Institute Instructors

Successful Institute Instructors are not
very numerous. This has been demon-
strated in the case of Prof. M. G. Brum-

baugh whose success has been such that
engagements have been sought one and
even two years in advance, most of which
had to be declined on account of their
great numbers and the want of time and
physical ability of the professor to meet
the engagements. We had wished that
some one among us might become inspir-
ed with the genius of this over-worked
teacher, lecturer and preacher, and we
are glad to say that our wish has great
prospects of being gratified through the
promise as a teacher, and public speaker
of Charles C. Ellis, of the class of 1890,
who has become a very acceptable In-
stitute lecturer and instructor. Wherever
he speaks and whenever he speaks, he is
certain of having the admiring attention
of all who hear him, and any place where
he is known he will draw a full house.
His popularity has become almost marve-
lous, and every degree of it is deserved.
His talks and sermons always abound in
the most beautiful imagery to impress the
truth he is presenting; and this, with his
abundant resources of talent and lan-
guage, and earnest mannerism make him
an exceptionally acceptable speaker and
instructor.

DANTE.

Reference Books:—

Mrs. Oliphant, Dante, in *Makers of Florence*.
M. F. Rossetti, *A Shadow of Dante*.
James Russell Lowell, *Dante*.
Chas. Eliot Norton, *Prose Translation of Dante*.

Dante, the father of Italian Literature,
was born at Florence in the year 1265.
He belonged to the noble family of Alig-
hieri, which was attached to the party of
the Guelphs, who maintained the power
of the church in national affairs, in oppo-
sition to the Imperialists or Ghibellines.

Dante was a boy of ten when his father
died, but his mother took great pains
with his education. Under tutors he re-
ceived a classical training as well as the
accomplishments suitable to his station.
His education was continued at the Uni-

versities of Padua, Bologna, and Paris, and when he made his appearance in public it was as a high-bred man of the world as well as an accomplished scholar.

But before Dante was a student he had become a lover. It is this character which most influenced his life and finds expression in his writings.

A May day gathering at the house of a neighbor brought him into the presence of Beatrice Falco, who awakened in the heart of the nine year old boy a love which never departed from him. Boccaccio describes Beatrice as she appeared that day, "gay and beautiful in her childish fashion, and in her behavior very gentle and agreeable; with habits and language more serious and modest than her age warranted; and besides with features so delicate and so beautifully formed, and full of so much candid loveliness, that many thought her almost an angel." But the story of this meeting is told by another rare historian—Dante himself. "At that moment I say most truly that the spirit of life, which hath its dwelling in the secretest chamber of the heart, began to tremble so violently that the least pulses of my body shook therewith; and in trembling it said these words—'Behold a divinity more strong than myself, which is come to rule over me!' From that time love ruled my soul, which was early espoused to him, and began to take such security of sway over me by the strength which was given to him by my imagination that it was necessary for me to do completely all his pleasure." This love of a strange young poet forms at once the varying inspiration of his life and one of the wonders of literature.

Mrs. Oliphant divides Dante's life into three periods: his youth, his public life, and his exile. These periods may be further marked as the times of early love,

of Beatrice forgotten, of Beatrice restored a visionary presence.

The first period extends from 1290, and finds its expression in the lengthy poem—*Vita Nuova*—the New Life. The work is a dreamlike, sad presentation of his love vision. A new existence is revealed to him by love, and the *Vita Nuova* is the expression of this new, sweet life. It was nine years, a mystical period, from the time of the love awakening till he first spoke to her. But in the meantime he wrote of love, pure and elevated above all fleshly passion. The work is melancholy, but fervid with the spirit of the troubadours. Mrs. Oliphant says the poem is as "fantastic as a novel of Boccaccio, but spotless as a dream of heaven." War called him away from his absorbing passion and in 1289 he fought in the battle of Campaldino. In the Summer of 1290, the year after Campaldino, Beatrice died. In the poem there is a broken line, a change in the style and language. Reason seemed gone, and he began to babble in words, "now full of true sentiment, now betraying the artificial feeling of the troubadour age. Finally he turned to religion for consolation and the record of the *Vita Nuova* ends as follows: "Then there appeared to me a wonderful vision; in which I saw things which made me resolve not to speak more of this blessed one, until the time should come when I could speak of her more worthily. And to arrive at this I study as much as I can, as she truly knows; so that if it pleaseth Him by whom all things live that my life should continue for a time, I hope to say of her that which has not been spoken of any one. And after, may it please Him who is the Lord of courtesy that my soul may see the glory of my lady, that blessed Beatrice who gloriously beholds His face which is blest through all the ages.

Praise to God." Below the visionary life of this period there seems to have been a rougher and more vulgar life, marked perhaps by youthful dissipations. Shortly after the death of Beatrice he was strongly attracted towards an unmarried lady described "as gazing at him through a window and touching his feelings first by her evident sympathy in his grief, after her personal qualities." Some say this was Gemma whom he married in 1293 as a faithful house-wife, who was satisfied with a secondary affection. She lived with him for seven years till he was separated by events to which his public career was now leading him. In the year of their marriage there was an uprising against the nobles resulting in their disfranchisement. In the tumult resulting from this conflict Dante abandoned his dream of life and appeared in public. He saw the injustice of the popular movement. He enrolled in the register of doctors and apothecaries and so gained the rights granted only to tradesmen.

Boccaccio says the care of a family drew Dante to that of the republic, and thereafter he gave himself to the business of government. He became a central figure in the state, serving the embassies to different states and to the Pope more than once, and directing things at home according to his will. At Easter in the year 1300 he went to Rome with a friend, both being devout Catholics. The special devotions at this occasion and the magnificence of the ceremony attending this holy day at the close of the century awakened high impulses and recalled the closing vow of the Vita Nuova—to say of Beatrice that which was never said of any woman. The common life, busy with contentions at home and arguments with kings abroad was so contrary to his real nature, yet he returned to Florence and busied himself with the strife of the Neri

and Bianchi. In June of the year 1300 he was made a Prior of the city for two months and with this added power granted to him he banished the heads of both factions. The strife had become tiresome to him and he aimed to settle it permanently. In 1301 he was appointed on an embassy to the Pope, and the occasion revealed at once the egotism and power of the political leader. "He had a great opinion of himself, nor did he ever under-rate his own public importance, as appears very notably in this incident among others. When he and his party were at the head of the republic, those who were on the losing side made an appeal to Pope Boniface to send a brother or cousin of King Philip of France, who named Charles to regulate the state of the city. In order to consider this, a council was called of the chief members of the ruling party and Dante with them. And, among other things, they resolved to send an embassy to the Pope to oppose the coming of said Charles, or to arrange that he could come with a friendly meaning towards their party. And when they came to deliberate who should be the head of this embassy, it was proposed by all that it should be Dante. When he heard this, Dante, almost beside himself, said: 'If I go, who will stay?—if I stay, who will go?' as if he alone were the man of worth among them who gave weight to the others. These words were heard and remembered." Nevertheless he went to Rome where he remained, either detained by the Pope or because tired of the strife at home. For a year anarchy and the enemies of order held sway and his own party suffered, but he offered no help. So it is little wonder that the revolution, which soon followed banished him. In January of 1302 he was condemned to pay a fine for charge of dishonesty in office. In March the sentence

was passed upon him that he should be killed if found in the state of Florence. So the princely ambassador to foreign courts, the influential patriot at home dropped out of the ranks of public service and became an exile, but again, Dante, the poet. The revolution at Florence merely expressed a change in his heart. He was caught by an unseen hand, called by a voice unheard by others. He turned back to the dreamy, poetic life of his youth. So we are prepared for the opening words of the Divine Comedy: "Midway upon the road of our life I found myself within a dark wood, for the right way had been missed." And so the finding of the right road came with exile, wandering for nineteen years from court to court in hunger, dependence, despair, yet always walking in the path which his early love had disclosed. He wrote: "Through almost all parts of Italy, a wanderer, well-nigh a beggar, I have gone, showing against my will the wound of fortune."

In the Divine Comedy the main characters are Virgil and Beatrice. Virgil, as the poet's guide through the lower world, typifies Reason, but as Reason cannot be trusted without divine Grace, the intervention of Beatrice was necessary,—Beatrice, as Miss Rossetti expresses it, "to the Intellect a light, to the Affections a compass and a balance, a sceptre over the Will." These are not mere types in the poem but the personality of the characters distinguishes the Divine Comedy from the other great allegory—Pilgrim's Progress.

Beyond the beauty of the transfigured Beatrice is the truthfulness of this autobiography of a human soul. The marvel of the poem is that Dante made it wholly out of himself, that the interest in him whose universe was Florence, should become universal.

The significance of Dante's life and work is expressed most beautifully by Chas. Eliot Norton: "He had had the experience of a man on earth. He had been lured by false objects of desire from the pursuit of the true good. But divine Grace, in the form of Beatrice, who had of old on earth led him aright, now intervened and sent to his aid Virgil, who, as a type of Human Reason, should bring him safe through Hell, and showing him the eternal consequences of sin, and then should conduct him, penitent, up the height of Purgatory, till on its summit, in the Earthly Paradise, Beatrice should appear once more to him. Thence she, as the type of that knowledge through which comes the love of God, should lead him, through the Heavens up to Empyrean, to the consummation of his cause in the actual vision of God."

"JERRY"

NOTE.—Written by the late Prof. Jacob M. Zuck in 1877 or 1878.

They remind me of Jerry. We see evidences of progress on almost every hand. I mean in the Church—in the Brotherhood. Hundreds of Sabbath Schools have been organized and are doing a good work. The missionary movement has awakened a great deal of sympathy and much substantial support, compared with what the Church was doing in this respect some years ago. Great progress has been made in educational matters within a very few years. We have one good school on a firm basis and in good working order, and another will soon be established. But a certain class of would-be reformers shut their eyes to all these evidences of progress and improvement; and, because things do not move at a break-neck speed, gravely affirm that no progress whatever is being made—that so many dead weights cl^{og}

the wheels that the car of progress is brought to a stand-still. They are for unloading the dead weights, or, at least, for packing them all into a few of the rear cars, switching them off on some siding while they, the reformers, will steam ahead on the fast line, drawn by an engine labelled PROGRESS! With them the problem of reform is solved by the rule of division—whether *long* or *short* will depend somewhat upon circumstances. The result they reach is a Church rent by faction and discord, the grief of saints and the scoff of sinners. Progress they want, and progress they will have, no matter what the cost, or how little it will be worth after they get it. Their motto is "*Go or Break.*" Again I say they remind me of Jerry. But who was Jerry? Well, he was nobody. He was only a well built, beautiful bay horse which my father owned some years ago. He had his own notion about things. One of these notions seemed to be unless things could go with a *rush* they might as well stand still. With him it was *go* or *break*, and sometimes it went and sometimes it broke, but occasionally it did neither and then Jerry was of all horses most miserable. In the wagon, he would only pull by fits and starts, now holding back and now rushing ahead. In the plow, he would run around the lead horse and jerk the plow out of the furrow and the plowman almost out of his boots. To vary the monotony, he would once in awhile kick out of the traces and occasionally he would rear on his hind legs, stand upright, paw the air, and shake his mane at a furious rate. Methinks I can see him yet as I used to see him in one of those capers. He tried to rear even when used as a saddle horse, and on one occasion when we were hauling home a load of fodder my father suddenly found himself transferred from Jerry's back to the wag-

on tongue, and from that to the road-bed. The wagon passed over him safely, for which he felt thankful, and perhaps also felt a little more like heeding the entreaties of mother and the rest of us, to dispose of Jerry before something awful would happen. At length a drover came along and the fractious steed was permitted to go in search of pasture new. I presume he is dead now, but when I see the way some men behave I am inclined to think that his spirit still lives. If I were a believer in the doctrine of the transmigration of souls, the mystery would be solved. I would simply say that Jerry's soul goes marching on—on—on—by fits and starts as of yore. Jerry was none of your steady, hard-working horses which know nothing but a long pull, a strong pull, and a pull altogether. He was in for *jerking* things along or for leaving them behind, just as some of our modern reformers want to do. Hence it is that they remind me of Jerry, and Jerry reminds me of them. He enjoyed good living as much as any other horse, but he was not very particular whether he earned it or not, and that is about the way it is with some of our reformers, even in the Christian Church. We have some good, patient, persistent workers in the Church who are willing to plant the seed, foster the young plants, wait hopefully and prayerfully for the early and latter rains and for the time of harvest, but these go-ahead boasters of great things belong to a different tribe. The man who will begin an enterprise in an humble way and patiently tug and toil year after year to build it up, must be, in their estimation, a very ordinary man indeed. They have no patience with such patience. Like Jerry, they would kick out of the traces before the work is half done if it must be done in the commonplace way. They would like to see the educational field

thoroughly tilled, but they are not willing to turn over furrow after furrow in the ordinary way. They must have a one hundred thousand dollar steam plow or nothing. If they chose to turn their attention to the Missionary cause, the enemy's camp must be taken by storm or the victory won't be worth talking about and will not reflect any more honor on the great generals and captains than an ordinary private ought to have. Honor is a great thing—perhaps the only thing great enough to give in exchange for the soul—the soul that pants after it as the hart does after the water-brooks.

NOTES AND PERSONALS

We were all glad to see Doctor M. G. Brumbaugh on December the 6th.

Anna Laughlin will become a member of the class of '99; and her sister will enter the course at the same time. Miss Anna is teaching now.

Iva Markley, known to many of the students of '95 and '97, hopes to be with us in the Spring, but is sure to see the Commencement of '98.

Professor Heckman stopped to see the college and the friends on his way from Philadelphia to his home in Ohio, where the Christmas vacation was spent.

Professor Snavelly is working faithfully among his book-keepers and bankers, preparing them for the active duties of commercial life. Drop in to see him.

John Burget, '97, once and now again a teacher of Blair county, spent a Saturday with us in the beginning of the month. Come again, John; we enjoy the faces of old friends.

Saturday evening's chapel exercise has often made us happy with its special messages of comfort and its songs of spiritual

gladness; but its attraction was more than doubly emphasized by the presence of Professor Unseld, who visited our Professor Beery early in December and sang at the week's-end meeting.

They stay away a long time sometimes; but the drawing power is irresistible, like Mecca to the Moslem, and one by one the students of the old school and the students of the new school come back to the place made historic by them and rejoice in the prosperity of their old college home. L. H. Brumbaugh, '84, made himself happy, and all who met him, by paying a short visit to his *Alma Mater* on December 7th.

The twenty-second day of December '97 marks the time of a ceremony the news of which will be of great interest to the Juniata circle. On that day Miss Christie Reichard and Mr. Alvin C. Beachley were united in marriage at the home of the bride's parents, in Hagerstown, Elder W. S. Reichard officiating. Quite a large number of friends were present, and the gifts were exceptionally numerous, beautiful and useful. The ECHO voices the sentiment of many of its readers in extending most cordial good wishes.

Of course the future historian of Juniata will be called upon to chronicle the names and deeds of many worthy sons of the school; and we doubt not that the biographers of the world at large will mark some from our ranks for the scroll of fame. For instance, those boys who have gone out from us to the Southland, how they do is inspiring. Lecturers, editors, principals, institute instructors, presidents of teachers' associations; and authors of books! The latest is a work entitled "Outlines and Hints on Teaching Primary Reading," by J. E. Keeney, '82.

"Coming events cast their shadows before," and we rejoice in the shadow, especially in this instance; for it is a shadow in which there is no darkness at all: it is light, light for the chapel, new light, electric light, and, as Professor J. H. B. said when with a broad smile he proposed it to the school, "plenty of light." We are all expectation in the prospect of this new and assured boon to tired eyes, tired by the glare of the old hanging radiators that have provoked us so long.

William Hanawalt, commonly known among Juniataans as "Will," preached one of his enthusiastic sermons to the morning congregation in College Chapel at the mid-month meeting. How time does change things! It is grand to see those who once mingled with the students in all the activity of social and literary circles, now standing for Christ upon the same platform from which they were wont to sing college songs or to debate public questions, now teaching the people the truths of God and inspiring them to more noble living.

"Constitution and By-Laws of the Alumni Association," stamped upon the title page of a very clearly printed and neatly bound little pamphlet, now attracts our notice as we write. Another evidence of growth, another step toward perfection! We who are alumni should welcome these leaves of law, and with their contents we ought to become familiar; for in a perusal of these articles we are reminded of the greatness of their purport, and of the strikingly beautiful object for which the association has its existence. To those who are not alumni of Juniata, but would be, this word: come, and we will meet you.

If ever class spirit burst forth in beautiful expression it did so that time when the Seniors of '97 decided to issue a book

containing the proceedings of their Commencement occasion; and if ever committee was faithful to a task imposed upon them by fellow-students, the compilers of this souvenir volume deserve that distinction. Loyalty to one's own class forbids the use of exclusive superlatives, but indeed the alumni of all classes should be proud of the brothers and sisters of '97. The work contains the commencement orations, together with the exercises of class-day, making in all a very neat and interesting volume. At first the intention was only to provide every member of the class with a copy, but the demand from friends was so great that a larger number has been published. We are not advertising; but it would do everyone good to read this latest addition to the memoirs of Juniata.

RELIGIOUS

KENTON B. MOOMAW, Correspondent.

November 28th, being set apart for temperance work by the churches, the subject was given full attention at Juniata. Elder H. B. Brumbaugh conducted the services at 10:30 A. M. in which, by references to the Minutes of the Church Councils, he showed that the Brethren church early in its history took a firm stand against intemperance. It has not only prohibited its adherents from using intoxicants but has forbidden them to manufacture or sell, or even labor for others in the manufacture or sale of them. The sentiment of the church is also against selling grain to distilleries. The church is against every movement that tends to increase intemperance and is in sympathy with every measure that will do away with it.

The hour for evening services was given to a discussion of the different phases of the temperance question, by eight persons. A synopsis of their talks

is given below. The subject was opened by K. B. Moomaw defining intemperance. He said: "The early temperance societies considered intemperance to be excessive indulgence in intoxicants. At the present day any use, whatever, of intoxicants as a beverage is considered intemperance. This is a restricted meaning of the term, and any one who goes no farther than to restrict or even prohibit the use of intoxicants alone, will do little towards making a temperance people. Intemperance is excess along any line of action or indulgence. Over indulgence of any kind is intemperance. There is only a difference in degree. The lesser indulgences lead to the greater. Temperance is a rational self-control. It is total abstinence from things harmful, and a happy medium of indulgence in all allowable things. No one is secure against the worst forms of intemperance who does not have the principle of universal temperance to guide all of his conduct."

J. L. Bowman then spoke on "The Cost of the Liquor Traffic" as follows: "The cost of the liquor traffic cannot all be counted in dollars and cents. You must add to this the loss of virtue, womanhood, and manhood. Over one billion dollars are spent in the drink traffic in one year in the United States alone. Two hundred thousand saloons are open to allure our young people to destruction. These cursed saloons are sapping the very life blood of our American republic. They compose the greatest factor in the production of crime, pauperism, orphanhood, disease, and insanity. If all the colleges and universities in America were to be destroyed, the drink bill in one year could replace them."

L. M. Keim speaking of the "Effects on Government," presented six indictments:

"I.—It corrupts government, by opposing the enactment of good laws, and by preventing their enforcement.

"II.—It undermines government by destroying the home and manhood of its citizens, and thus corrupting its voters.

"III.—It defies good government. When opposed, the rumseller says, 'Money has helped me through before and it will do so again.'

"IV.—It causes crime. It is responsible for at least 70 per cent of our criminals.

"V.—The license system makes the government a partner in iniquity.

"VI.—It will bring the wrath of God upon our nation."

"Its Effects on Character" was discussed by James Widdowson. "Intemperance has a great influence upon the characters which are being formed about us. The evil influences are so many that one must run the guantlet from birth to the grave. In reviewing our lives we find that they were influenced by four great factors—mother, father, teacher, and society. If the mother, father, and teacher are drunkards, there is poor hope for the child. But oft-times, though these three factors are Christian, society drags the child to ruin. Society bears upon the youth when he is full of blind ambition. His ambition meets its gratification in the society we have prepared for him. Now this question faces us: Shall we hold this cursed phase of society before the youth to menace and harass him throughout his life?"

The "Growth of Intemperance" was the subject discussed by J. M. Pittenger. He said: "Four great forces are bringing about a wonderful progress in civilization and multiplying many times the relations existing between man and man. These forces are Christianity, the press, steam,

and electricity. Thought and action in every department of life have been wonderfully intensified. Competition has grown to be a profound study. All these forces have wrought decided and permanent changes in the nervous system of the world's most active people. These people with their highly wrought temperament, are subjected to two grave dangers. First—Their system is most likely to crave intoxicants. Second—They fall most quickly under them. That this is true is shown by the fact that the increase in the consumption of wines has increased over 100 per cent, and of malt liquors over 758 per cent in less than half a century. Licensing serves only to stimulate this accursed traffic. What will put it down? Nothing but the power which God can wield through the church and the ballot box."

J. S. Zimmerman described the "Evil effects of Intemperance on the Home." Among other things he said: "The worth of the home is more than gold. The strength of our nation is in the well-ordered and peaceful homes. The home is more than simply a place. Liquor destroys the peace and harmony of the home. It causes poverty in the home. The wife could often rescue the husband if more love and sympathy were shown. We all need to learn the lesson taught by Christ in the parable of the good Samaritan."

W. I. Book spoke of the "Effects of Intemperance on the Soul." "Intemperance impairs the moral vision, smothers the conscience, depraves the mental appetite, and changes the true spiritual thought to the sensuous. It takes away purity and puts in its stead vileness. It takes away the heavenly and gives the earthly. Intemperance makes a brute of a man."

Prof. A. H. Haines closed the discus-

sion. He spoke on "The Effects of Intemperance on the Visible Church." These were some of his thoughts. "The Christian church is very perceptibly affected by intemperance and the liquor traffic. In the first place, the church has been compelled to show to the world that her professed membership is not a unit on this question. This is because brewers and distillers rent pews in the church and largely support the church financially. Secondly—Its effect is seen in the dissemination of the charitable and benevolent funds of the church. Much money must first be spent in removing some children from their environments, and second, in the attempt to rescue those already slaves to strong drink. Thirdly—The church has been brought to see the imperative need of surrounding the children, at the earliest possible age, with a religious and Christian influence. Will the church arise and in one united effort meet the problem? Should she do so the problem would be largely solved."

The subject discussed at our last missionary meeting for this year, held Dec. 22d, was, "How can We Do more effective Missionary Work?" Unlike most of our meetings, which have the rendering of a specially prepared program, this was open entirely for general discussion. Some practical thoughts on the subject were presented to us.

The prayer meeting hour of Wednesday, Dec. 15th, was occupied by Prof. Haines' class in Church History, in giving to the congregation their well prepared theses, written on some phase of their term's work. Judging from these as exponents of the work done by the class, it has been of a high grade. The different members of the class and the subjects discussed by them are the following: J. S. Zimmerman, "The Land and the Peo-

ple;" J. L. Bowman, "Christ's Resurrection and its Significance to the Christian Church;" L. M. Keim, "The Jerusalem Council;" C. C. Ellis, "Christ's Resurrection; Its Significance to the Christian Church and the World;" J. B. Brumbaugh, "Preparation for Christianity in the Jewish and Heathen World."

LITERARY SOCIETY NOTES.

WAHNEETA

J. B. EMMERT, Correspondent

The old battle for new members still goes on. Nor are we struggling without success, for each term new names are added to the list of loyal ones whose pulses beat quicker at the mention of "Wahneeta."

Those honored by election to the presidential chair during this term are, P. J. Briggs, Miss Mame Smucker, and E. D. Nininger. Miss Mabel Snavelly, J. Lloyd Hartman, and Miss Anna Smith in turn were editors of the *Quiver*. Our songsters are led in their warbling by the flourishes of K. B. Moomaw's baton.

As the old year draws to a close, people everywhere are reminded that with the new year comes a good time to make renewed efforts in the pursuit of their cherished desires. Our society has a little of the same spirit, and has lately adopted the report of a special committee appointed to formulate some new methods for society work which, it is thought, will carry our beloved tribe to still greater renown than she has reached in the past. Other mention of the work will be made later.

Dear Wahneeta brothers and sisters, we are sorry that, as your eager eyes scanned the last two copies of the ECHO, you failed to see notes from the society so dear to each one of you. The cause of

the disappointment is not shouldered by the society but by one of its very busy members, the previous correspondent. But we are glad to assure you that, though no notice of our work was recorded in these columns, yet the good work has been going on and young men and young women are being strengthened for the stern duties of life by the culture they receive on the society rostrum.

The following program was rendered Dec. 17th: Recitation, "Pyramus and Thisbe," Julia Chilcott; Reading, "The Dutchman's Snake," P. J. Briggs; Instrumental duet, Misses Royer and Simpson; *Wahneeta Quiver*, Anna Smith; Recitation, "Raggedy Man," Miss McVey; K. B. Moomaw and J. B. Emmert debated the question: Resolved, That the reading of trashy literature is more baneful to society than intemperance. The affirmative won the decision. Declamation, Toussaint L'ouverture, the liberator of Hayti, J. J. Bowser; Recitation, "Zoroaster," Miss Edna Royer. The program was concluded with an Anthem by the choir.

NEW TESTAMENT SCRIPTURE STUDY OUTLINES

LESSON II. THE ANNUNCIATIONS.

TEXT READINGS.

1. The Annunciation to Zacharias.—Luke 1: 5-25.
2. The Annunciation to Mary.—Luke 1: 26-38.
3. The Annunciation to Joseph.—Math. 1: 18-25.

General Observations. Immediately after the fall of man God promised that the seed of the woman should bruise the serpent's head—Gen. 3: 15. As time went on, this promise was made more and more definite as to the person referred to. 1. It was foretold that the one chosen to be the Savior of a sinful world should not be a mere man, but the Son of God.—Ps. 2: 7; 2 Sam. 7: 11. 2. It was foretold that he should be a member of the human race (Gen. 3: 15); a descendant of Abraham (Gen. 12: 3); of the seed of Jacob (Gen. 28: 14), and a Scion of

the royal house of David (Isa. 11: 1). 3. His birth place was foretold (Mica 5: 2) and the nature and extent of his Kingdom.—Ps. 2: 8; 62: 8). When "the fullness of time came," it was expected that God would in some way make known the approaching advent of his Son. Our lesson shows the way and to whom He made known His coming.

Circumstances. Palestine was at this time under the Roman Empire and governed by Herod the Great, under Augustus Cæsar, Emperor at Rome. Herod was an Idumean by decent and therefore was not acceptable to the stricter Jews. Then, too, he often persecuted them, and punished severely any attempted resistance. He sought, however, to allay their prejudices, and to conciliate them by rebuilding the temple on a magnificent scale. He began the work B. C. 20 and it was not completed until A. D. 64. The prophecies indicated that the time for the coming Messiah was at hand, and many were "looking for the Consolation of Israel."—Luke 2: 25. Many also expected that when he did come, he would deliver them from their subjection to Rome.

For further study, read, "In the Time of Jesus" by Martin Seidel. Especially the chapter on The Political Government of Palestine, page 70,

TEXTUAL SUGGESTIONS.

I. *The Annunciation to Zacharias.*—Luke 1: 5-25. (5) *Course of Abia:* One of the twenty-four groups into which David divided the priests—1 Chron. 24: 4, 10. Each course served for one week. (6) *Righteous before God.*—Not in their own view or that of their neighbors, but as seen by God. Their character was that of the highest type of Old Testament religion. *Commandments and ordinances:* The moral and ceremonial law. (7) *And they had no child.* Childlessness among married Jews was regarded as a curse (8) *In the order of his course, i. e.,* on some day of the week in which the course of Abijah would be on duty in the temple. The twenty four courses would have to take their turn at least twice every year. (9) *His lot was.* The priest who was to officiate in this was chosen by lot. This function was regarded as a special privilege, 1st, on account of the significance of the act, (Rev. 5: 8) and 2nd, because it brought the officiating priest near to God. Study carefully the following: (10) *Were praying without. At the time of incense.* (11) *The angle of the Lord.* (Read Hanna's life of Christ, pages 13 and 14. (12) *He was*

troubled and fear fell upon him. (13) *Thy prayer is heard.* (14) *Many shall rejoice at his birth.* (15) *Drink no Wine.* (16) *And many of the children of Israel shall be turn, &c.* Study each verse on to 25.

II. *The Annunciation to Mary.*—Luke 1: 26-38. *The Sixth month.* After the beginning of Elizabeth's retirement, (24). *Gabriel*, a messenger of cheer and comfort. *Galilee.* Read "In the times of Jesus," pages 66-69. Also "Palestine in the Time of Christ," by Stapfer, page 34-40. (27) *A Virgin espoused.* Betrothed among the Jews was equivalent to marriage in its power to bind the parties to each other. *Joseph of the house of David, i. e.,* one of David's descendants (Matt. 1: 6-16) as it had been intimated the Messiah should be. *Mary.*—Study derivation (Ex. 16: 20), and signification. (28) *The angle came.* Read Hanna's Life of Christ, page 15-17. (29) *Cast in her mind. What manner of salutation.* Read Nevin's Biblical Antiquities, pages 117, 118, 119. (30) *Fear not. Found favor with God.* (31) *Shalt call his name Jesus.* (32) *He shall be great.* Great in what? *Called the Son of the highest.* (33) Note the extent of his Kingdom. *House of Jacob.* (34) *How shall this be, seeing I know not a man.* (35) *The power of the highest shall overshadow thee.* Note the word *therefore.* (36) Note the degree of relationship between Mary and Elizabeth. (37) *For with God nothing shall be impossible.*—Read this in revised version. (38) *Behold the handmaid of the Lord.*

III. *The Annunciation to Joseph.*—Matt. 1: 18-25. (18) *Espoused to Joseph.* A man of the royal family but poor and a carpenter (Matt. 13: 35). His character is seen in verse 19. *Of the Holy Ghost.* This places her condition at once beyond the ordinary. (19) *Joseph being a just (righteous) man.* The results of his righteousness was, *he would not make her a public example.* Read Nevin's Biblical Antiquities, page 124. (20) *Thought on these things.* What he had just learned in reference to his prospective wife. He also thought of how he would best carry out his purpose. *In a dream.* A means used for conveying supernatural messages. Note, too, these annunciations were made while the parties were awake and in their ordinary condition of mind. (21) *Shall save . . . from sins.* This announcement is a guard against a mere external conception of Jesus' work. (22) *That it might be fulfilled.* In a larger sense than Isaiah had himself seen the fulfillment of his own words.

TEXTUAL EXAMINATION.

I. *The Annunciation to Zacharias.*

1. Who was Zacharias and Elizabeth, and what is said of them?
 2. What is the difference between commandments and ordinances?
 3. In what sense were they "both righteous?"
 4. What angel appeared to Zacharias and under what circumstances?
 5. What is meant by "course" in verse 8, and "lot" in verse 9?
- (For a description of the daily temple service, see Nevin's Biblical Antiquities, page 359.)
6. In what verse do we learn that Zacharias was a man of prayer?—Examine the Greek word for prayer.
 7. What three reasons are given for the joy and rejoicing of Zacharias? V. 15.
 8. What was it that was to make John great in the sight of the Lord?
 9. What did Jesus say of John?
 10. In whose spirit was John to work, and what was he to do?
 11. What sign did Gabriel give of what was foretold, and how was it fulfilled,—vs. 20:23.
 12. Was their any special fitness that the first announcement should have been made to a priest, and if so, what?

II. *The Annunciation to Mary.*

1. Where, when, and by whom was this annunciation made?
2. What did the word betrothed signify and of what lineage was Joseph and Mary?
3. In what way was Mary "highly favored?"
4. Was there anything connected with a former visit of the angel that might cause Mary to fear?
5. What grand reason is given why she should not fear?
6. What statements are made in reference to the Son she shall bring forth. vs. 31, 32, 33.
7. What is meant by "the power of the highest shall overshadow thee? Read Ex. 25:22.
8. What disposition is indicated on the part of Mary by the words, "Behold the handmaid of the Lord?"

III. *Annunciation to Joseph.*

1. When and by whom was this annunciation made?
2. What is meant by "a public example" in verse 19? (See Barne's Notes on this verse.)

What reason did the angel give Joseph for taking Mary for his wife? v. 20.

4. Why does Matthew refer to fulfillment of prophecy in verse 22?
5. About how long before Christ was this prophecy declared, and under what circumstances? (Read Barne's Notes in verse 22.)

THEMES FOR THOUGHT.

1. Why were these annunciations made of the birth of Jesus and John?
2. How do they indicate both the divine and human nature of Jesus?
3. How do the annunciations set forth the redemptive nature of Jesus' Mission?
4. How much is included in being saved from sin?

J. B. BRUMBAUGH.

OLD TESTAMENT SCRIPTURE
OUTLINES

PROPHECY.—THE BOOK OF AMOS.

Prophecy should be studied from three points of view.

I. In its relation to a more ancient or older school of prophecy. We notice that the prophets are writing to a reading public. They are also constantly appealing to the better knowledge of the people. This goes to show that their views were by no means so novel and new as by some supposed.

II. In its relation to the more ancient documents of the Hexateuch, and the historical books of the Bible.

III. Account should be made of the relation of Prophecy and the religion of Israel to the various Semitic religions then in vogue, also to the Semitic nations at the time the prophets wrote. This last is a point of much importance and often overlooked. We shall, perhaps, be surprised to find so marked a similarity existing in the Genesis account of creation and the account as given by some of the Babylonian and Assyrian documents.

By studying prophecy in the three ways indicated the result will be more satisfactory than if only one method were pursued. Each will serve as a guide and a check to the others. I think more emphasis should be given to early prophecy than is usually done. Early prophets, such as Moses and Elijah are too frequently overlooked. Moses certainly did a great work. His first and foremost work was, that he created the national consciousness of Israel and placed it upon the religious bases which led to the choice of Yahweh (Jehovah) so that Israel was His people and He was Israel's God.

According to Prof. Peake, "the greatness of Elijah consists in two things—his emphatic assertion that the worship of the Tyrian Baal were mutually exclusive, and not as king and people thought, perfectly compatible with each other, and his equally emphatic stress on morality, as shown in his denunciation of Ahab for the judicial murder of Naboth. What was wanted just then was not speculative Monotheism but practical Monolatry." Biblical Study, Peake, page 129.

In taking up the subject of Prophecy we begin with the book of Amos. We should try and have the history and condition of Israel at this time (about B. C. 760) clearly before our minds.

The two books almost indispensable at this stage of our study are those of No. VI. found under Reference Literature of November ECHO. Driver, Introduction to the Literature of the Old Testament, and Robertson, The Old Testament and its Contents.

PRELIMINARY QUESTIONS.

- I. 1. Why was written prophecy necessary?
2. What tendencies especially develop written prophecy?

II. Amos the prophet of divine and human righteousness, (about 760 B. C.) 1. His home, character, occupation. Scripture reference (I. I) (VII. 10, 14.) 2. History of Tekoa. (see 2 Chron. XI. 6) (2 Sam. XIV. 2.) 3. The time he prophesied. It was a time of great prosperity for both kingdoms. (VI. 14) (2 Kings XIV. 25.) The sins the prophet rebukes are those which usually follow a season of unbroken prosperity.

III. Contents. The book falls naturally into three parts. C. 1-2, C. 3-6, C. 7-9. C. 1-2 is introductory. C. 3-6 consists of three discourses each introduced by the the emphatic "*Hear ye this word.*" C. 7-9 consists of visions, still of a threatening kind.

IV. The prophets message, C. 1-2. A prophetic survey and denunciation of the neighboring nations for their violation of the Divine law, ending with Judah and Israel. 1. Introduction (verse 1-2.) The transgressions of Damascus (vers. 3-5.) Gaza (vers. 6-8.) Tyre (vers. 9-10.) Edom (vers. 11-12.) Children of Ammon (vers. 12-15.) Moab (Ch. 2, vers. 1-3.) Judah (vers. 4-5.) Israel (vers. 6-16.) Compare the account of the principal nations bordering on Israel mentioned above, with the statements made against Israel.

The Israelite would listen with a degree of

satisfaction whilst his neighbor's faults with the judgment that would occur were being pointed out; he is, however to be measured by exactly the same standard that is applied to others.

Draw some practical lessons from this for the Christian Church of to-day and for the individual Christian.

C. 3. Reasons for the prophets speaking and for God's wrath. Show force of the following—"two walk together" (verse 3,) "lion roar young lion" (verse 4,) "bird fall in a snare, snare spring" (verse 5,) "trumpet, evil befall a city" (verse 6,) "his servants the prophets" (verse 7,) "the lion hath roared, the Lord God hath spoken" (verse 8.) To whom does "ye" refer? "Why publish in Ashdod and Samaria?" (verse 9.) History of the violence and robbery (verse 10.) This was of long duration and contrary to God's teaching. Meaning of adversary (verse 11.) Figure of the shepherd (verse 12.) God's denunciation continued (vers. 13-15.)

C. 4. Israel's utter indifference to God, oppression of the poor (vers. 1-3.) The justice and punishment of God (vers. 4-13.)

As a practical lesson we learn that God treated Israel as he sometimes treats his children to-day. If mild means will not convince of his great love he uses a severer rod. God sent famine (verse 6,) withheld rain (verse 7,) the result (verse 8,) blasting and mildew, the result (verse 9,) pestilence, man and beast die (verse 10.) His acts are similar to those against Sodom and Gomorah (verse 11,) word of warning (verse 12.) "Prepare to meet thy God O Israel." The power and work of him who executes judgement (verse 13.)

Show how a prophet was primarily a preacher of his own time and that he was especially interested in correcting present evils. In C. 5-6 the grounds of the judgment are reported with greater emphasis (5, 7, 10, 11, f. 6, 3-6) the infatuation of the people is exposed in desiring the "Day of Jehovah," as though that could be anything but an interposition in their favor (5, 18-20,) a ritual unaccompanied by any sense of moral obligation is indignantly rejected (5, 21-24,) the nature of the coming disaster is described more distinctly (Exile, 5, 26, 27, 6, 7) and the enemy indicated though not named, (the Assyrians) which should afflict Israel over the entire limits of the territory which Jeroboam had not long since regained (6, 14.) See 2 Kings, 14, 25.

See Drivers Introduction, p. 295 for Chs. 5-6.

The remaining chapters of Amos will be outlined in the next issue of the Echo.

AMOS. H. HAINES.

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TIME TABLE—Dec. 1, 1897.

Leave	2	4	6	8	10	102
	†A. M.	†A. M.	†A. M.	†P. M.	*P. M.	‡A. M.
Winchester.....	7 30	8 15	11 35	2 30		
Martinsburg.....	8 45	9 00	12 20	4 05	10 15	7 30
Hagerstown.....	7 07	9 22	12 42	4 28	10 37	7 52
Greencastle.....		8 30	11 10	3 30		
Mercersburg.....	7 30	9 45	1 05	5 00	11 00	8 15
Chambersburg.....	7 00		12 15	4 00		
Waynesboro.....	7 50	10 05	1 24	5 20	11 20	8 35
Shippensburg.....	8 07	10 23	1 41	5 38	11 37	8 54
Newville.....	8 26	10 45	2 05	6 02	12 00	9 17
Carlisle.....	8 45	11 06	2 27	6 25	12 23	9
Mechanicsburg.....			1 40	5 10		
Dillsburg.....						
Arrive—						
Harrisburg.....	9 00	11 25	2 45	6 45	12 45	10 00
Arrive—						
Philadelphia.....	11 48	3 00	5 47	10 20	4 30	12 50
New York.....	2 13	5 53	8 23	3 53	7 33	3 33
Baltimore.....	12 40	3 11	6 00	9 45	6 20	12 40
	P M	P M	P M	P M	A M	P M

Additional trains will leave Carlisle for Harrisburg daily, except Sunday, at 5.50 a. m., 7.05 a. m., 12.20 p. m., 3.45 p. m., 9.10 p. m., and from Mechanicsburg at 6.14 a. m., 7.29 a. m., 9.39 a. m., 12.45 p. m., 4.10 p. m., 5.35 p. m. and 9.35 p. m., stopping at Second street, Harrisburg, to let off passengers.

Train No. 10 runs daily between Harrisburg and Hagerstown. ‡Train No. 102 Sunday only. *Daily.

†Daily except Sunday.

Leave—	1	3	5	7	9	103
	P M	A M	A M	A M	P M	A M
Baltimore.....	11 50	4 55	8 50	12 00	4 49	4 35
New York.....	7 40	12 05		8 50	1 50	12 05
Philadelphia.....	11 20	4 30	8 30	12 25	4 35	4 30
	†A M	†A M	†A M	†P M	*P M	‡A M
Harrisburg.....	5 00	7 55	11 45	3 50	7 55	8 00
Dillsburg.....			12 40	4 33		
Mechanicsburg.....	5 19	8 12	12 05	4 12	8 14	8 20
Carlisle.....	5 40	8 36	12 30	4 35	8 33	8 43
Newville.....	6 04	8 59	12 52	5 00	8 52	08
Shippensburg.....	6 23	9 16	1 11	5 18	9 10	9 27
Waynesboro.....		10 37	2 10	6 16		
Chambersburg.....	6 43	9 35	1 33	5 40	9 28	9 47
Mercersburg.....	8 10	10 30		6 30		
Greencastle.....	7 10	10 02	2 00	6 04	9 49	10 11
Hagerstown.....	7 32	10 25	2 25	6 27	10 10	10 35
Martinsburg.....	8 24	11 15		7 10		
Arrive—						
Winchester.....	9 10	12 35		7 55		
	A M	P M	P M	P M	P M	A M

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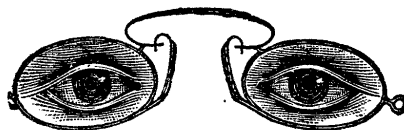
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